

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

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NEW SERIES
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STAND UPON THY FEET

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To at least three of God's messengers or prophets were these words, or their equivalent, spoken when God was giving them their commission. They were Ezekiel (2:1), Daniel (10:11), and Paul (Acts 26:16). The words were spoken when these men were stricken down with a vision of God, or overwhelmed with the sense of responsibility in the mission on which God was sending them. These three men were down on their faces and God said, "Stand upon thy feet."

It is well for men to be on their faces before God. It betokens a sense of reverence born of a vision of the greatness and holiness of God, and our own weakness and sinfulness. But men who are servants of God cannot stay on their faces. They must stand on their feet. Reverence may be shown by standing as well as by lying prone. Of course, there is a difference, but there is reverence shown in more than one bodily attitude.

Standing before God betokens not only reverence, but readiness to serve. And those who are His ministers must have both. Elijah's constant reference to God was, "As Jehovah liveth, before whom I stand." Elijah was deeply conscious of God, devoutly reverent in His presence, sure that he was His servant, and ready to go at His bidding.

But there is more shown in "standing on thy feet," than the correct attitude to God. It is God's command for his ministers to have the right attitude toward their ministry and toward those to whom they minister. Standing upright is the special and exclusive prerogative of man. No other animal stands or goes in this attitude. Being a man with the emphasis on man is an exhortation that is timely for all of us. And God is very insistent that those who represent Him shall stand upright on their feet.

The way a person stands is a sure index of character. No premium is put on one who can strut standing still, nor any approval expressed of his attitude of body or mind. That is a mere caricature of manliness. But a servant of Jehovah ought to be able to stand upright on his feet. Certainly, there is no place in His service for one who is weak-kneed, for one who slumps his shoulders or back, for one who goes or stands with his face bowed over till he has to see through his eyebrows. There ought to be no reason why a servant of God cannot look any man in the face. There ought not to be anything in his life which will make this impossible or difficult.

But we are not so much concerned about the bodily position as that which it typifies. Ezekiel and Daniel and Paul were given a difficult mission. They had to face hostile conditions and men. They were to brace themselves for the tasks before them. Strength and courage were necessary or they would fail and be utterly untrue to the Master, and to those to whom they were sent. Ezekiel was told to harden his forehead and to speak whether the people would hear or whether they would forbear. Daniel had to face the king who had the power of life and death over him, with an unpleasant and unwel-

To every reader of The Baptist Record we send our wish for a joyous Christmastime. Our prayer for you is that "the God of Peace who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in everything to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be the glory forever and ever. Amen."

come message. Paul faced opposition and danger all of his life. To waver was to court defeat.

Conditions are not different today. There was never a time when preachers and pastors had more need of quiet courage. To fear the face of man is to be false to God and to fail in our mission to men. To cringe before men, to fear to speak the truth, to fail to deal faithfully with the erring (millionaires and all) is to shame the Cause of Christ.

If we will come to our feet from being on our faces and on our knees before God, we will not crawl in the dust before men. If we have the true fear of God in our hearts, we will not be tormented with the fear of losing our jobs with men.

—BR—

The Promotion Committee of the Southern Baptist Convention meets in Birmingham Jan. 26-27, at Tutweiler Hotel, beginning at 7:00 P.M. Plans for future work will be taken up.

Pastor V. E. Boston is now located at 150 Oakhurst Ave., Clarksdale, Mississippi. He writes they had a good day Sunday with 310 in Sunday school, 108 in B.Y.P.U. The work is starting in a good way.

Mrs. W. J. Robinson, whose-husband was a few years ago pastor in Mississippi is now hopelessly ill at their home in Kansas City, 5018 Agnes Ave. Our Father's blessing on them in this time when His servant is in sore distress.

Rev. Guy F. Winstead paid a visit to Mississippi recently. He is finishing his work for the Ph.D. degree at the Louisville Seminary; is a most worthy man and good preacher. Some church in Mississippi would do well to secure his services. During his stay in Louisville he has been serving a church in Indiana.

Last Sunday morning the Editor preached for Pastor W. W. Grafton at Coldwater. In the evening the choir gave a beautiful musical service which was greatly enjoyed. This is the church into which we were baptized and where we were licensed to preach. There are many friends here whom it is a great joy to meet. For the evening service we went out to Mt. Zion Church, where our father, J. W. Lipsey, began his ministry nearly seventy years ago and where he preached again a few years prior to his death. To this church grandfathers and grandmothers on both sides belonged, and we had great joy in preaching to a number of their descendants and to other friends and relatives. Brother Huffstatter is pastor and is leading his people acceptably.

There will be no issue of The Baptist Record next week; the whole force taking the usual Christmas holiday.

The National Convention of the Anti-Saloon League meets in Washington City January 15-19, at Mayflower Hotel.

Sunday night at ten o'clock the choir of Coldwater Church will broadcast from Memphis. It will be worth hearing.

At Brookhaven, First Church, on Sunday evening the choir rendered the "King of Kings" as a cantata. It was a joyful service.

Tune your radio in on Atlanta (WSB) Sunday afternoon, January 3, at 5:30 P.M. You will hear about the Southwide B.Y.P.U. Convention.

Rev. B. B. Hall has been called to the churches at Anguilla and Rolling Fork. His home for several years past has been at Gloster and he has served the Stevenson church and others nearby.

Pastor N. G. Hickman, of Sardis, was the first to send in a list of subscribers on the new club plan. Thanks to him and to all who are preparing to do so. See the premium offered to one who sends the largest list.

Professed conversions 35 reported last week by the Baptist Bible Institute Practical Activities Department; 62 dealt with personally, 1204 attending the meetings; 96 sermons and addresses; 291 Gospels, tracts and Testaments distributed.

A letter from Picayune brings the information that the church has not extended a call for pastor, and the announcement made with reference to the matter in a recent issue of The Record was an error. We regret that we were misinformed.

To the one who sends us the largest list of subscribers on the new club plan, before the end of January 1932, we will give \$5.00 worth of books. The rate of \$1.50 per year is given only when clubs of ten or more are sent in. The money must accompany the order. Send the names and the money for the subscription and we will send you the books post paid.

One hundred and two were added to the church at Commerce, Texas, of which J. R. Hickerson is pastor, in a meeting conducted by Evangelist J. W. Hickerson. There were 64 baptized, four volunteers for special work and the church greatly revived. In five years there have been 1449 additions to this church. Brother J. W. Hickerson and wife are now with H. R. Long in a meeting at Sulphur Springs.

An-exchange says: Arrangements have been made for a great mass meeting, representing all the leading world religions, to be held in Geneva next February on the eve of the Disarmament Conference, and churches throughout the world will be asked to hold interdenominational services during the coming winter and send messages to the Geneva Disarmament Conference.—This conference will include protestants, Catholics, Jews, Hindus and Taoists.

PERFECTLY ADAPTED AND UNIVERSALLY
INDIGENEOUS

(By R. K. Maiden)

In current liberal literature, strong pleadings for a revised Christianity are being heard. We are living in a changed and changing world. Into this new world into which science, discovery, invention and general intelligence have lifted us, the old Christianity does not fit. If it would save itself and make itself sufficiently rational and vital to challenge the advanced thinking of the day, it must undergo a radical readjustment. The old interpretations and applications of Christianity are out of date. In this "scientific age" new channels of thought have been cut. There has developed a new, grander, and more rational and satisfying conception and evaluation of the world, and of the cosmic universe as well. The new understanding of the universe makes necessary the modification of Christianity's outworn categories. The "modern mind" insists upon what it considers a necessary readjustment clear down the line.

The foregoing is just a brief outline of what is coming from the liberal press and the liberal pulpit and platforms. It is modernism in action. It gives us a cross section of the working and religious attitude of the modernistic mind. Time would fail me to even so much as mention all the specified points at which a readaption of Christianity is being insisted upon by the propagandists of Liberalism. My time and the Editor's space allow the mention of one only.

The One True Religion Idea

This has to do mainly, with Christian missions. A "new style" of missions is proposed. Christianity must rid itself of the one-true-religion idea. It must bring itself to recognize and concede the existence of "others," and be willing to divide honors with them. In the readjustment, claimed to be now in process on foreign mission fields, Christianity, it is affirmed, is losing its "superiority complex." It must abandon the idea of being a "conversionist" religion. Missionaries are finding it more and more difficult to carry on their work without radical change of message and method. These missionaries, with the deep conviction that they are on their fields as Christ's ambassadors, the preaching of the Gospel—the Christian Gospel—to win lost men, worshippers of idols, over to a living faith in the living, redeeming Christ, find themselves unable to fall in with the readjustment program. The more enlightened and intelligent among the Japanese, Chinese, Hindus, etc., are, we are being told, resenting more and more efforts to proselyte them—convert them to the Christian religion.

Mahatma Gandhi, pagan that he is, in a published statement, gives expression to what is in the minds and plans of a school of Modernists, who, wearing the Christian name, are clamoring for readjustment in the matter and methods of Christian missions. Gandhi:

"So we can only pray, if we are Hindus, not that a Christian should become a Hindu, or if we are Mussalmans, not that a Hindu or Christian should become a Musselman; nor should we even secretly pray that anyone should be converted, but our inmost prayer should be that a Hindu should be a better Hindu, a Musselman a better Musselman and a Christian a better Christian."

Boiled down, the claimant readjusters would have Christianity go to the other religions on terms of equality, with the conception of missions as fundamentally a medium of cultural exchange, having as the goal the most important of all missionary effort, that service to a world brotherhood which lies in an "exchange of cultural values." The changes that are going on in the foreign mission enterprise give evidence of the changing concept relative to missions. We are asked to believe that within a generation many missionaries and missionary supporters have undergone a complete revolution in their attitude toward the pagan religions. This is plainly shown, we are told, by the way in which the mission boards have seized upon the word "sharing" as their slogan and motto. And we are cited, too, to the Jerusalem conference of

two years ago when pagan faiths were recognized and welcomed, as proof of a progressive readjustment in the concept and methods of Christian missions.

That there will come, in any large way, any such readjustment of the methods and message in Christian missions as indicated in the foregoing, is, of course, unthinkable. Christianity, subjected to any such readjustment, would cease to be Christianity. Its roots would be cut away and its heart torn out. But the fact remains that the leaven of Modernism is working in the fields of Christian missions, making it harder and harder for the Gospel to get a hearing, and making it more and more difficult for our faithful missionaries. Men and women who have gone to the heathen nations with the message of salvation are being hindered and harassed by these enemies of the Cross of Christ—the readjusters.

Christianity is essentially a world religion. It is this by divine decree. It is this according to the divine plan and program. All have sinned. God loved all. Christ died for all. The Gospel must be preached to all. All men everywhere are called on to repent. The field is the world. "Go ye into all the world and preach the Gospel to every creature." There is not one Gospel for the Orient and another for the Occident. Not one Gospel for the white man, another for the black man and another for the yellow man. According to the divine plan—the plan that takes precedence over and displaces all other plans—no such thing as a race or national religion is recognized. The Christian religion is by divine right monopolistic, and, shall I dare say it, intolerant of other religions.

Christianity needs no readjustment to fit conditions in Japan, China, India or anywhere else in the round world. It is perfectly adapted to every time and every place. And, being perfectly and universally adapted, it is universally indigeneous. The readjustment must be the other way around. The millions in heathen lands, if they ever come under the saving power of the Gospel, the redeeming power of the Cross, must adjust themselves to its requirements, and this they cannot do without the renunciation of their idols and their idolatrous religions.

The Gospel of the Son of God is changeless.
Kansas City, Mo.

—BR—

CHURCH MUSIC AND DEPRESSION

(By Rev. Warren L. Steeves, D.D., Waterloo, Ia.)

It is interesting to know that an army has usually succeeded when the band could keep playing and the music was floating out on the breezes with the colors flying.

Napoleon was in a great battle and he found one of his strongest regiments falling back, and, in that hour he sent a call along the line that stated that in this regiment were some of the bravest men of all his army; and what was the matter with them that they were falling back? The reply came that the band had quit playing. It is said that he, then and there, called the drummers and the fifers and pointed to the music and while turning over portfolio after portfolio said, "Play this, play that, play until the colors fall and then play until they rise again."

The retreating regiment fell into line, inspired by the music. The colors never fell. O, men and women! Those of you who are tempted to discouragement, to doubt, to all kind of fears, to troubles, within the home, the church and the business life, fill your churches! and preachers—have the people sing as they never sung before! Let the band keep playing, and the depression in material and spiritual things will the sooner be over, or at least, we will be able to conquer the devil's forces, even in the midst of apparent catastrophe.

Let us try to rally our scattered battalions and retreating forces by the power of great constraining and enthusiastic music, sung from the hearts of Godly, consecrated men and women, with thoughts full of faith, hope and love; then we shall see our glorious Christ going on to victory and His colors will never fall nor falter.

No great singing church can ever be defeated, even in a period of depression.

SHALL SOUTHERN BAPTISTS DEFAULT?

(By Pres. W. W. Hamilton, New Orleans, La.)

They never have done so, and surely they will not let the small amount of \$48,436.50 cause them to do so now, and that too upon the Baptist Bible Institute, which they by joyous and unanimous Convention action founded in the most foreign mission field within their territory, and which has brought to the Baptist cause in New Orleans the growth and success for which they prayed and gave and sacrificed through a hundred years of disappointments and of meager returns.

Southern Baptists will not default if their Executive Committee can prevent it. In their recent meeting, called to consider the Bible Institute situation, and presided over by President W. J. McGlothlin, they passed unanimously the following resolution:

"The Baptist Bible Institute has maturing obligations February 1, 1932, of \$122,336.50. Of this amount \$48,436.50 represents interest and bond maturities that must be paid.

"I view of these maturing obligations of the Baptist Bible Institute, and in line with the action of the Southern Baptist Convention at its last session, the Executive Committee looks with favor upon the proposed campaign in January for \$48,436.50 as an absolute necessity to avoid default.

"We further recommend that a settlement to this effect be prepared and delivered to Dr. Hamilton to be used at his discretion and also be sent out from this office to the denominational press."

Southern Baptists will not default if I can possibly prevent it, and I believe that they will help us by making January "SAVE B.B.I. MONTH," and January 24 "DELIVERANCE DAY."

Make a gift, be it ever so small. Get others to join you. Take an offering in your church, your society, your class, your brotherhood. Many small gifts make the large amount. Be sure to send the amount before February 1.

—BR—

MUSINGS OF A CHUMP

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Some persons are so slow to recognition that it gives me a pain. Superiority is so rare that everyone with sense enough to seek shelter from the rain should recognize it, but they do not. Just as sure as water seeks its level, so human beings should seek their own class. No one needs to tell me I am a very superior man, and it bores me to tears to have a lot of grossly inferior fellows always swarming around me. Then there are some men of ability who are so anxious to shine as stars of the first dimension that they surround themselves with ordinary folk and avoid men of ability as they do epidemics. Not so with me. I know my class and assert myself and take my rightful position. What have I done to prove my merit? Why nothing in particular! What has a diamond done to prove its merit? It just has it in it. I am just superior and expect other superior men to recognize my ability. Well, I cannot help it if people are stupid.

Yours truly,

—A. Chump.

—BR—

Roger W. Babson says, "There is probably no one factor that would more quickly bring a business panic and a period of unemployment than the nullification by legislation of Prohibition and a return of the saloon.

—BR—

WORTHLESS CHURCH MEMBERS

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When we tabulate the membership of such a denomination as ours a multitude of worthless church members are included. Broadly speaking, fifty per cent of our church members do all the work and bear all the burdens. The rest are camp followers, and many of them do not trouble to follow the fighting forces very closely. We are publishing in this issue an illuminating article by Dr. F. A. Agar, to which the attention of every reader is particularly called. Have our pastors and our church officials no responsibility for the state of affairs which Dr. Agar so accurately describes? This situation is a positive disgrace to our denomination and unfortunately all other denominations are relatively in the same condition.—Watchman-Examiner.

Housetop and Inner Chamber

The orphans home in Alabama has about 100 more children than the one in Mississippi.

In Cardiff, Wales, there are 200,000 people, 4,400 of them Baptists in twenty Baptist churches.

Dr. Elwin J. Anderson comes from college work in Shanghai to be President of Linfield College (Baptist), McMinnville, Oregon.

The Cornell Memorial Methodist Church in New York City has a pool in the church for immersing candidates for membership.

"Ye ought to help the weak, and remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'

The Baptist and Reflector announces that it will publish the fact that evangelists have open dates only when inserted as paid advertising.

Pastor H. L. Carter has resigned the care of Central Church in McComb. He is too good a man for us to allow him to leave the State. He has served four years.

The amount spent by Baptists for Christmas presents which could be dispensed with would go a long way toward paying the debts on our denominational institutions.

Brother L. V. Young accepted the care of a group of churches in Scott and Rankin counties including Branch, Rehoboth and Hillsborough, and will locate among them. He has a record of good work behind him.

It is said that the total number of people baptized by missionaries of our Home Board in its long history would total one-fifth of our present church members, and organized one-third as many churches as we now have in the South.

It has come to pass in some churches that whenever the church wishes to compliment a brother, he is elected deacon, largely a sinecure office with many. In some places it has come to be a near offense not to be elected a deacon.

Practical Activities Department at the Baptist Bible Institute reports 55 professions of faith last week, 67 dealt with personally, 1,026 people attending mission services, 97 sermons and addresses, 519 Gospels, tracts and Testaments distributed.

People keep on figuring up the cost of the recent world war. The latest estimate we have seen is that it cost as much as the total wealth of the United States. The figures given are \$355,000,000,000.00. To say the best of it, this is financial suicide.

It is quite possible that in some instances the standard of living and the standard of giving make a see-saw. One goes up as the other goes down. If your standard of living makes giving difficult with you, it needs to be brought down, and the standard of giving will go up.

Dr. J. B. Lawrence has written and the Home Board has published a new mission study book, "Missions In The Bible." The point of view, or angle of approach in this book is eminently correct. It is, therefore, worthy of careful study and wide use. We have been impressed in reading it with the desire of the author to bring the full force and authority of the Bible to bear upon our present day mission task. It is not simply a compilation of Scripture passages in support of missions, it is to show that the burden of the Book itself is bringing a saving message and purpose to a lost world. This plan is followed out consistently. Pastors and other leaders can hardly afford not to have this book. Classes will use it to great advantage to the cause. Cloth bound volumes sell at seventy-five cents; paper bound for fifty cents.

Last Sunday the Editor had the privilege of preaching for the saints at Pickens and greatly enjoyed his visit with them. They are making good progress with their Every-Member Canvass. We were entertained in the hospitable home of Mr. and Mrs. A. P. Yarborough.

A fine program and a good fraternal meeting is reported from the meeting of pastors of the southwestern part of the State at McComb last week. They are said to have really studied Ephesians and reported good progress in their churches with the Every-Member Canvass.

The Hernando Baptist Church on last Sunday re-elected Prof. Hugh Foster, Superintendent of the Hernando Baptist Sunday school. He has served in this capacity for 37 years, and the longer he serves the better he gets. He is his pastor's friend and an all-round, good Christian worker.

—C. E. Emerson.

It is said that a fakir calling himself an astrologer and general fortune teller reaped a harvest in Jackson recently selling his books to gullible people. When Saul, the first king of Israel, forsook the Lord and turned to the witch of Endor, he was next door to the end of his career which ended in suicide and the downfall of his people.

Several years ago the Baptist Book Store in Mississippi sold a large lot of "What Baptists Believe, and Why They Believe It." We are informed that a new edition of this pamphlet by Dr. J. G. Bow, of Louisville, Ky., is being published. It is a fine brief statement of the faith from the Scriptures and is a good book to read and pass on to others. The price is ten cents. Order from the author.

I feel that one of the best things that our people can do, on the coming of the New Year, would be to make an effort to place The Baptist Record in every Baptist home in Mississippi. The people are discouraged and many of them seem to be in despair. I know of nothing that would do so much good in this emergency as would this wide distribution of the paper. The Record is sound and the information it contains would help to give courage and inspiration.—L. E. Hall.

Some years ago a book called "This Liberty" had quite wide circulation. Whether the author got his title from the Scriptures we do not know, but it is a Scriptural phrase, and is well worth studying about. Paul has a word to say about "This liberty of yours," indeed gives us a chapter or two on it in First Corinthians. From what he says, it is evident that liberty brings with it great responsibility and great danger. Paul says, "Take heed lest by any means this liberty of yours become a stumbling block to the weak." Religion is a great liberator. The true Christian religion brings freedom from fear, and from condemnation, and from outside control, freedom from the law, rather freedom from law. Jesus said, "If the truth shall make you free, ye shall be free indeed." But be careful how you use it. It may be used to the injury of others. It may be a stumbling block to the weak. Things which you have a right to do may in the doing become temptations which weak people cannot resist. Paul says that he refrained from doing a good many things which he had a right to do, but the doing of them would have hindered his work as a Christian, or caused somebody else to do wrong. So he denied himself his rights in these matters. Among them he had a right to eat and drink anything he wished, but he didn't do it. He had a right to forbear working and live by what he got for preaching, but he didn't do it. He had a right to get married, but he denied himself this right because he would have been hindered in his work. He preferred even to conform to custom and prejudices of others if by this means he could win them to the Lord.

It is said that last year "Student Night at Christmas time was observed by more churches in Mississippi than in any other State. See notice on page 16.

The Baptist, of Chicago, has this to say of Mayor Walker and the Tammany organization in New York. The mayor has recently gone to San Francisco to give some advice:

"But the very last man in America we would have nominated for that job is the present mayor of New York. He has more important, more urgent duties nearer home. Has he not heard of the Seabury committee? Is he not aware that their good work is being sorely hindered now by inability to look inside certain safety deposit boxes that presumably he might pry open if not so far away? The evidence has been so piled up that everybody in the country, except perhaps this benevolent, big-hearted attorney at law, is convinced that Tammany is a tiger still. Not only has that organization enabled its office holders to bank fabulous sums at public cost and jurists to buy their place of honor and of power but corruption has advanced so far, Tammany, always notorious, has sunk to such depths of depravity that funds laboriously raised to buy food for the unemployed were actually used to purchase votes. Through all these investigations and revelations, the name of Mayor Walker has appeared in one way or another again and again. The best service he could render at this hour is to go back home and help clean up civic conditions that are polluting the atmosphere of America."

The Manchurian muddle seems to have been too much for the League of Nations. The Japanese knew a thing or two and proceeded according to their own program. There must have been a good deal said by the members of the Council with their tongues in their cheeks, that is, that were never intended to be taken seriously. Like a weak, young school teacher lifting a warning finger at a big school boy while at the same time showing a twinkle in her eye. And the poor fellows kept calling on our Simpson and Dawes to come over and help us, by speaking to this unruly chap who is taking the bread out of the Chinese boy's dinner basket. And poor Simpson and Dawes stood clearing their throats and saying they hoped things would come out all right. All this appointing a neutral commission to see what is going on in Manchuria is simply a method of delaying and passing the buck. Poor China! how helpless with its civil wars, banditry, floods and famines; and the wolf at the door. In the meantime, winter has put an end to active military operations, the Japanese cabinet has been reformed with the military element in control and the world waits to see what ferment goes on and what explosions may be expected from Manchuria to India next spring. The world is ripening for radical changes. Some day there will be a new earth wherein dwelleth righteousness. And the Lord is on His throne.

BR

HARPING ON THE SAME STRING

Year after year we have pleaded for well kept-up church properties. Good sextons are as scarce, and maybe scarcer, than good preachers. The signs of the times suggest that it will be well for men to master domestic science in the near future. Up to the present, however, men have not qualified as first class housekeepers. Some churches are unswept, undusted, and generally untidy. Some church windows have not been washed for a generation. Under the cushions on the benches of some churches there is an accumulation of old papers, palm-leaf fans and trash of other kinds. In the back windows and on the back benches of some churches there are piles of literature, sent out last year by our missionary societies. In the cellars and storerooms there are old chairs, old hymn books, old cardboard signs, and old everything. It is a disgrace to Christianity when our churches are thus kept. Some people never throw anything away. Some churches are just like some people. If you want the visitor to be attracted to your church, keep your house of worship in a respectable condition.

—Watchman-Examiner.

E-D-I-T-O-R-I-A-L-S

A BETTER POSSESSION

Do you sometimes regret or feel sorry for yourself because you do not have the success in business that some others do; that you are not able to make money or accumulate property as others around you seem to do? Perhaps the Lord has something better for you than that. Very probably this failure of yours to handle large sums is not your bad fortune, but your good fortune. There was once a mighty good man, whose usefulness is greater today than when he lived 1900 years ago, and it is getting greater all the time, of whom it was said that he was poor but made many rich. This is better, though a sordid and earthly mind may never see it.

In the epistle to the Hebrews we are told of certain Christians who were having a mighty hard time. They had suffered reproaches and afflictions. And these are mighty hard things to endure. They had become a "gazing stock." They had had their possessions actually taken away from them, and had actually been joyful in the midst of it, for we are told that they knew they had a better possession and an abiding one. Notice the comparison between what they had as a consequence of losing and what they had before. It was a better possession and an abiding one.

Yes, there are things much better, and they are more apt to belong to a man who is denied the possession of material wealth. We are poor, blind creatures, who know so little about real values. Men call one wise and great who makes money. Some of them are, but the wisdom is shown not in making it, but in using it. But the teaching of the Scriptures is that the very failure to make money may be and often is the means of grace in developing the finest quality of Christian character. It is not merely that one is compensated for poverty by spiritual enrichment, but that one's poverty may be the very means of his spiritual enrichment. Are you sure that you have understood the parable of the rich man and Lazarus?

Our disappointments in material gains open up to us avenues of spiritual growth. It is well to notice the reading in the margin of the American Version: instead of saying "Ye have for yourselves a better possession," it reads: "Ye have your own selves for a better possession." Their own developed Christian character, the acquired qualities of soul, which fit them for the use and enjoyment of all things, these are the things that constitute true riches. It is not how much knowledge a boy carries away with him when he graduates at college, but whether or not he has acquired habits and qualities of mind that will enable him to work joyfully and win gloriously in the business of life. And it is not how much you have, but what you are that counts in the world and the Kingdom of God. What you are worth depends not on what you have in your pocket, but what you have in your heart.

Some people today are more interested in the number of Abraham's cattle and his long string of camels, than they are in his contact with God and the quality of his faith. But he was not. He left all behind him and became a sojourner (a Hebrew) in a strange land, not his own, dwelling in tents; and all because "he looked for the city which hath foundations, whose builder and maker is God"; that is, for a spiritual home. His son and grandson had the same faith: "they desire a better country that is heavenly that is the home of the soul. And don't get it mixed up with material substances which are a mere symbol of it.

Jesus even seems to put a premium on poverty: "Blessed are ye poor." In all His life and teaching He seemed to regard material possessions as a handicap. The Gospel made more progress when it was in the hands of men who didn't own a home, than it has ever done since. We are today trying to get it into the hands of big business, and we have made a mess of it. The best testimony to the Gospel and the best agency for its promotion is a life unspotted from the world. Beware of the methods of big business. And beware of the political method and secret mach-

inations in trying to advance the interests of the Kingdom of God. There is nothing hidden which shall not be revealed.

—BR—

INFLUENCE OF WORSHIP ON CHARACTER

We have learned much in the past few years about the power and lasting effects of intangible agencies even on material objects. Photography means simply the writing that is made by light on a metal plate. The photographs which you treasure through the years are the handwriting of light rays on a cardboard, and they preserve for us indelibly the features of those whom we are able to preserve only partially in our minds. The X-Ray and the radium have come to be among the most potent healing agencies known to medical science, working in places and ways that other agencies cannot reach.

So much for the physical or material world. And what is true there is true also in the spiritual world where character is formed. We should not feel sure of our ground here if the Scripture itself did not justify this statement in language which clearly teaches this truth. So that the effect of worship in the formation of character is not a human hope, nor a personal opinion, but a matter of divine revelation.

The scripture had in mind here is found in the last chapter of Revelation: "They shall see His face; and His name shall be on their foreheads." Of course, the language is figurative, picturesque, but it is not hard to understand. It is John speaking after he had seen the vision of the New Jerusalem. He is speaking of the joyous service which God's people render to Him and their intimate fellowship with Him. This intimate fellowship is expressed in the words, "They shall see His face." And the effect of this is, His name shall be on their foreheads.

This last clause, "His name shall be on their foreheads," is John's way of saying that these servants of God shall bear conspicuously and indelibly engraved on their characters the imprint of the likeness of God. This is the consummation of God's original, eternal and unchangeable purpose concerning man, to be in the likeness of God. This purpose is declared in Genesis, where God says "Let us make man in our image, after our likeness." Paul says, "God predestined us unto the adoption as sons." And he says that the new man has been after God created in righteousness and holiness of truth. The restoring of man to the likeness of God, the carrying out of his original purpose is the business of the Gospel.

But what we are now concerned about is the method and process by which this purpose to bring man to the image of God is to be carried out. Here is where the worship of God comes in. Today we have gone daft about instruction and we have set aside as useless or of little worth the worship of God. Even a prayermeeting that was once a time of worship is in many cases just another Sunday school class or a smaller edition of a Sunday morning lecture. And we are paying the price in lessened spiritual life and interest.

What we stand in need of today is to come face to face with God. This can be done in private meditation or in public worship. There is a prison pallor on those who are fed in a darkened chamber. And there is a lack of vitality and health glow in those who are taught but never worship, never look upon the light of His countenance, never come face to face with God.

To see the face of God is to be brought into personal mental contact with him. Many prayers that we hear impress us that we are not conscious of talking to God. Certainly, much of the singing has the same sound. Much of the "services" or "programs" in our churches has little place for God. If you are not made deeply conscious of His presence, something is seriously lacking.

Again we are thinking of the effect on character, of this personal consciousness of God. Comparisons are odious, or odorous, which ever way you prefer; but we would call attention to a fact that may be verified by observation: The larger percentage of men in high and responsible position comes from those churches which put special emphasis on the worship of God. There must be

a reason.

This fact of the effect of worship on character is in accord with a fundamental principle of psychology, that we become like or assimilated to that which we admire. In full accord with this idea is Paul's statement in Second Corinthians, 3:18, "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

—BR—

HOW CAN I HELP THE ORPHANAGE?

It now appears that the special appeal made to the Orphanage for Thanksgiving will not yield at best more than \$4,000.00. The State Board office has received \$1,055.58 designated for this purpose since December 1st and about \$500.00 in November. The balance went from contributor to the Orphanage and cannot be credited by the State Board office to the churches. We understand that last year the Orphanage received about \$8,000.00 from the Thanksgiving appeal. Some in looking over the report of the Orphanage as contained in the audit might ask why the Orphanage does not use a part of its \$22,000.00 which is on time deposit. Our answer would be that this money was contributed for building and repair work. Aside from this, on the first of November the Orphanage did not have much over \$2,000.00 for operating purposes. The Superintendent states that while a considerable amount of produce was sent in, yet this produce will not buy shoes.

The Convention Board increased the percentage to the Orphanage by one-half of one per cent for the year 1932, the percentage now being 5% of every dollar given for Cooperative work. It also gave the Orphanage permission to continue its special appeal through the Christmas "in a quiet way." Heretofore "in a quiet way" meant that interests would have the privilege of appealing to individuals, as such but not to conduct a comprehensive every-member campaign through churches, Sunday schools and societies, etc. We note in the appeal made by the Superintendent that he is not asking donations of those who have already made liberal offerings to the Orphanage. It is also in violation to the Cooperative work to ask for designated subscriptions over a period of months. This practice has crippled the Cooperative work.

We have been informed that salaries have been reduced at the Orphanage, following an example set by the State Convention Board. We do not know whether Board is furnished with salaries or not. We do know it requires a considerable amount of provisions and money to take care of 250 children. It is a question as to whether or not in a time of depression our orphanages should try to care for so many. We should not exceed the number which we can adequately care for. We know the plan of the Orphanage is to place some of those now in the institution into good homes. This, to be sure, is a much better plan than to keep them cooped up.

Now, to further strengthen the appeal being made by the Orphanage we would urge that every church in the State do its utmost following the holidays after the close of the special appeal to make the most liberal offering possible for the Cooperative Program. As stated before, every interest is in great need and out of every dollar contributed to all of the denominational work the Orphanage will receive for December four and one-half cents. After the first of January, it will receive five cents out of each dollar. The more we take care of every-other phase of our work, the more will our people respond to the cry of children. The mission spirit, the Christian spirit must pervade the State before the children of the State can receive the best. There will be one more Sunday following Christmas. We appeal for the best round-up possible on that day. See that the offering reaches the State Board when all the children in the family, Foreign Missions, Home Missions, State Missions, Christian Missions receive liberal gifts from all the churches throughout the State.

—R. B. Gunter,
Corresponding Secretary.

RECEIPTS FOR OCTOBER 1931
 277 Churches Contributed To Co-
 operative Work; 405 Made De-
 signated Offerings

Budget Specials

ALCORN COUNTY

Corinth 1st \$202.97 \$ 73.45

Corinth Tate St. 8.00

Jacinto 3.85

Kossuth 10.00

Rienzi 2.00

Tishomingo Chapel 4.25

206.82 97.70

BENTON COUNTY

Ashland 20.00 10.00

20.00 10.00

BOLIVAR COUNTY

Boyle 10.00

Cleveland 9.30 97.00

Duncan 8.55 26.00

Merigold 53.00 16.00

Morrison Chapel 6.25

Rosedale 25.18

Shelby 22.61

Walker-Hanks Mem. 25.00 5.25

121.03 183.11

COLHOUN COUNTY

Calhoun Association 28.44

Bethany 6.00

Macedonia 3.78

Pittsboro 5.00 15.00

Vardaman 8.86 5.00

42.30 29.78

CARROLL COUNTY

Carrollton 13.00

Coila 12.00

Liberty 3.20

North Carrollton 5.00 3.00

Vaiden 5.00

20.20 21.00

CHICKASAW COUNTY

Bethel 6.00

Houston 44.09 31.05

50.09 31.05

CHOCTAW ASS'N.

Ackerman 37.70

Concord 3.25

French Camp 5.00

Hopewell 3.30

Huntsville 1.30

Weir 5.00

3.30 52.25

CLAY COUNTY

Cedar Bluff 7.50

Pheba 6.25

Siloam 1.35

West Point 500.00 167.17

513.75 168.52

CLARKE COUNTY

Enterprise 8.40 22.00

Harmony 8.88

Knights Valley 2.50

Montrose 3.50

Quitman 191.27 40.48

Shubuta 8.00 9.06

Souenlovie 1.00

Union 83.50 5.00

302.55 81.04

COLDWATER ASS'N.

Eudora 2.85

Hernando 20.00

State Line 31.40

54.25

COLUMBUS ASS'N.

Columbus 1st 245.53 113.55

Mayhew 10.00

Mt. Vernon 18.05

New Salem 55.00

318.58 123.55

COPIAH COUNTY

Bethel 3.35

Carpenter

County Line

Crystal Springs

Damascus

Gallman

Georgetown

Hazlehurst

New Providence

New Zion

Pearl Valley

Pilgrims Rest

Pine Bluff

Pleasant Hill

Shady Grove

Smyrna

Spring Hill

Strong Hope

Wesson

White Oak

292.85

236.71

COVINGTON COUNTY

Leaf River

Mt. Horeb

Salem

Seminary

29.70

9.41

DEER CREEK ASS'N.

Arcola 14.32

Belzoni

Greenville

Hollandale

Leland

Midnight

Rolling Fork

122.99

688.06

FRANKLIN COUNTY

Stanton 2.53

Hamburg

Homochitto

Hopewell

Lucien

McCall Creek

Meadville

Natchez

Quentin

Roxie

Sarpeta

189.26

105.14

GEORGE COUNTY

Agricola 2.80

Lucedale

Rocky Creek

Shady Grove

11.20

63.83

GREENE COUNTY

County Line

Leakesville

McLain

Neeley

Piave

51.72

GRENADA COUNTY

Grenada Ist 184.32

Pleasant Grove

4.00

HARRISON COUNTY

Biloxi 1st

Biloxi 2nd

Gulfport 1st

Handsboro

Logtown

Long Beach

Lyman

Pass Christian

188.32

44.50

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LET'S THOROUGHLY FINISH THE TASK

(By F. F. Brown, Executive Secretary)

The results of the Every-Member Canvass November 29 - December 6, thus far reported, have been most gratifying. To everyone who had any part in making the Movement a success we desire to express our deepest appreciation.

The thing about which we are most vitally concerned at present is that every church shall continue its work of enlistment until every member has had a good chance to respond to the call of his church and denomination. To stop short of this is to fail in carrying out the real purpose of the Movement, even though you may have reached your financial objective. The primary aim in launching this Movement was the complete enlistment of all our people.

We have now reached the great danger zone in which so many of our churches in the past have met defeat. The temptation to stop short of the goal because the last lap of the race is exceedingly difficult, seems to be well-nigh irresistible. But making this last lap is absolutely essential to complete success. This is true of individuals as well as of churches. That last lap is the crucial test. In spite of every difficulty, we must not fall down here.

We shall lose immeasurably if at this time we fail to utilize to the last degree the well-trained organization and the fine spirit of enthusiasm among our people in finishing this task thoroughly while we are at it. Should we make the fatal mistake of allowing this unusual interest to be dissipated before we finish it, it will be exceedingly difficult to bring our people up to this point again soon.

Therefore, we would urgently insist that all of our organizations, State, Association, and Church, remain intact, and that they continue to function just as effectively as they did in the preparation for and in putting on the Canvass. It is even more essential now. Very few churches, I fear, will be able to report a one hundred per cent enlistment. Let every unenlisted member be re-worked again and again, tactfully, to be sure, prayerfully, lovingly, until he is completely won, not for the sake of his added shekels, but for his own spiritual enrichment and for the glory of God.

And then, doubtless, it will be discovered when the final check-up is made that some church or churches in almost every association failed to get in on this Movement at the time appointed. How necessary it is now for that associational committee to concentrate its efforts on those churches which failed. If the committee is wise and tactful, it may render invaluable service to these churches now. It may take several months of patient, persistent effort to accomplish your purpose, but it is well worth-while. The fact that the situation may be difficult and delicate furnished all the greater challenge. Do not stop until you have seen it through. Oh, the thrill of it!

Perhaps it will be found that some whole associations, for one reason or another, have been left out. Here is real work for the State organizations, which should be ready to serve all the associations anywhere, in any way, at any time, they possibly can.

As we face the New Year with its uncounted opportunities and its gigantic tasks, we shall need the sympathetic cooperation of every one of our four million Southern Baptists, as well as a stalwart faith in Jehovah and in the power of His might, if we would promote effectively His Cause and Kingdom on the earth.

Knoxville, Tenn., 12-16-31.

—BR—

"Ye have nourished your hearts in a day of slaughter," is the way James describes the easy living and high living of people who sit down to a full table and get up with full stomach while people are dying of starvation in China and even in America, or while the lives of Christian institutions are being snuffed out. Talk about war profiteers who fatten while others bleed, you don't have to go back to war-time for those who are guilty.

SOME NOTABLE ALUMNI OF MISSISSIPPI COLLEGE

(By Rev. Jesse L. Boyd, Vicksburg, Miss.)

An educational institution is enshrined in the hearts of her Alumni. And her right to live or die is determined by the lives which these exhibit to the world. Their conduct and character are largely shaped by her ideals, and whatever of success they attain may be attributed, in large measure, to the influence of their Alma Mater.

Mississippi College, the oldest college of Mississippi Baptists, points with commendable pride to her grand army of Alumni which, in ever increasing numbers, she has sent out during the past one hundred years to bless the world. Their name is legion, and their careers, for the most part, have reflected credit on the venerable institution. Every avocation, calling and profession have felt the impress of their individualities, and the conditions of the human race have been bettered by their service. The sun never ceases to shine upon this column of trained men that extends around the earth, among whom are some of the leading educators, statesmen, jurists, doctors, preachers, and business men of the world. To choose a few "notables" from among that number for this brief article is a problem. Many others equally as illustrious and honoring to our dear Alma Mater are deserving of notice, but space forbids even the mention of their names.

Educators

Among the leading educators of the land, the following are graduates of Mississippi College: O. M. JOHNSON, head of Department of Romance Languages of Leland-Stanford University, California, of whom it has been said by ex-President Mitchell, of University of North Carolina, "He is the most prominent Christian layman and teacher on the Pacific Coast"; J. C. HARDY, for some years President of Mississippi A. & M. College, but now for many years President of Baylor College for Girls at Belton, Texas; the late H. L. WHITFIELD, many years President of Mississippi State College for Women, and Governor of the State; the late FRANKLIN L. RILEY, chair of Department of History in Washington-Lee University, Virginia, and one of the leading historians of the South; W. T. LOWREY, for nearly forty years college President and instructor; B. G. LOWREY, President of Blue Mountain and U. S. Congressman; LAWRENCE T. LOWREY, President of Blue Mountain College; P. H. EAGER, of Clinton, former instructor in Mississippi College; M. LATIMER, chair of Greek in the College; M. O. PATTERSON, chair of Bible in the College; D. M. NELSON, chair of Biology in the College; J. R. HITT, chair of Mathematics in the College; G. S. DOBBINS, professor in Southern Baptist Theological Seminary, Louisville, Ky.; H. E. DANA, professor in Southwestern Seminary, Fort Worth, Texas; L. B. CAMPBELL, of the Baptist Bible Institute, New Orleans, La.; CLAUDE BENNETT, President, State Teachers' College, Hattiesburg; C. D. JOHNSON, President, Ouachita College, Arkansas; M. P. L. BERRY, President, Hillman College; A. A. ROEBUCK, President, Clark College; JOHN F. CARTER, chair of Bible, Clarke College; W. M. KETHLEY, President, Delta State Teachers' College; W. M. WEATHERSBY and S. A. WILKINSON, professors in State Teachers' College; H. L. McALLISTER, Dean in a college at Conway, Ark.; W. N. TAYLOR, Executive Secretary of State Teachers' Association, and State Senator, Jackson; M. C. McDANIEL, President, Holmes County Junior College; J. L. ROBERTS, Principal, Jackson Central High School; E. L. BAILEY, Supt., Jackson City Schools; J. M. KENNA, President, South Mississippi Junior College, Summit; RUSSELL ELZEY, Supt. of Copiah-Lincoln Junior College; J. S. VANDIVER, Supt. of Sunflower Junior College; P. W. BERRY, Supt. of Northwestern Junior College, at Senatobia.

Denominational Leaders

Some of the former students who are outstanding leaders in the denomination are: B. D. Gray, College President, Christian statesman, and veteran Corresponding Secretary of Home Mission Board; J. B. Lawrence, Mission Secretary of three

States, College President, and at present Corresponding Secretary of the Home Mission Board; T. J. Bailey, Editor of The Baptist Record for many years, Anti-Saloon League Superintendent, now retired, Jackson; A. V. Rowe, veteran Secretary of State Convention Board; E. D. Solomon, for many years Mission Secretary in Louisiana, now Editor Florida Baptist Witness; J. R. Carter, veteran Superintendent of the Mississippi Baptist Orphanage; Edgar Godgold, College President, now Secretary of State Missions in Missouri; R. B. Gunter, our present Secretary of State Convention Board; W. E. Lee, Recording Secretary of State Convention since 1908; T. L. Holcomb, former Secretary of Texas Mission Board; and many others.

Doctors

The more prominent doctors of medicine are: J. M. Dampeer, Crystal Springs; late E. L. Posey, Jackson; R. W. Hooker and C. D. Blessingame, of Memphis; Billie S. Guyton, Oxford; E. C. Armstrong, Laurel; J. H. Lipsey, Memphis; Heath Foster, of Laurel; and others.

Lawyers

Some of the more prominent lawyers who received inspiration from the old College are: J. H. Price, of Magnolia, Circuit Judge for many years, and Ex-Associate Justice of Supreme Court; Chas. W. Mortimer, now of New York City; A. S. Bozeman, of Meridian; R. E. Jackson, Circuit Judge, Cleveland; F. D. Hewitt, District Attorney, McComb; L. L. Posey, State Senator, Jackson; Rush H. Knox, former Attorney General of Mississippi, Houston; Greek L. Rice, Attorney General-elect, Charleston; L. C. Franklin, of Clarksdale; J. H. Howie, District Attorney, Jackson; P. H. Eager, Jr., of Jackson.

Statesmen

Among the statesmen of the land who attended Mississippi College may be numbered the following: Ex-Governor A. H. Longino, Jackson; Chas. Hillman Brough, Ex-Governor of Arkansas and noted lecturer; B. G. Lowrey, Ex-Congressman, Ex-President of Blue Mountain College; W. M. Whittington, present Congressman, Greenwood; Percy E. Quinn, ranking Congressman from Mississippi, McCook's; W. W. Venable, Ex-Congressman, Clarksdale.

Business Men

Some of the leading business men who "got their start" at the College are: Late B. W. Griffith, Banker, President of Board of Trustees of the College, Vicksburg; O. B. Taylor, Banker, Jackson; I. N. Ellis, Merchant, Hazlehurst; P. M. B. Self, Planter, Marks; J. L. Tyler, Merchant, Picayune; M. P. L. Love, Traveling Salesman, Hattiesburg; and others.

Journalists

Of the more prominent journalists among former Mississippi College students, we might name: W. G. Johnson, of Jackson Daily News; P. I. Lipsey, Jr., of Geneva, Switzerland; H. L. Martin, Jr., of Memphis; Purser Hewitt, of Jackson.

Missionaries

Among those who have gone to other lands with the Gospel message, are: J. G. Chastain, to Mexico; T. F. McCrea and H. M. Harris, to China; E. N. Walne, to Japan; J. E. Wills, to China; J. J. Cousert, to Brazil; Allen, to Brazil; the late A. C. Watkins, to Mexico; J. H. Eager, to Italy.

Preachers and Pastors

The more prominent pastors among former students of the institution may be listed thus: R. A. Venable, of Meridian; W. F. Yarborough, of Jasper, Ala.; W. A. Hewitt, of Jackson; J. R. Hobbs, of Birmingham, Ala.; T. L. Holcomb, of Oklahoma City; J. D. Franks, of Columbus; W. E. Farr, of Itta Bena; L. G. Gates, of Laurel; J. W. Gillon, of Oklahoma; T. T. Martin, of Alabama; I. H. Anding, of Brookhaven; W. A. McComb, of Flora; M. W. Thornton, of Bessamer, Ala.; R. A. Cooper, of Blue Mountain; J. W. Lee, of Batesville; J. W. Mayfield, of McComb; J. P. Williams, of Mendenhall; and a host of others too numerous to mention.

—BR—

We are informed that Griffith Memorial Church in Jackson declined to accept the resignation of Pastor D. A. McCall and he will remain with them.

CHRIST AND GOOD CHEER

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(A Christmas Meditation By H. L. Martin, D.D.)

The Bible makes much of joy. In the worship of Israel bright colors and attractive music were given a prominent place, and the coming of "the Light of the world" was announced as "good tidings of great joy which shall be to all the people."

On at least five occasions our Lord commanded, "Be of good cheer"; His words present not a privilege merely, but a duty—not an invitation to be accepted, but an order to be obeyed.

And cheerfulness is a Christian duty regardless of circumstances and conditions. Each "Be of good cheer" on our Master's lips (as reported by Matthew, Mark, John and Luke) was spoken under circumstances of trial,—to a palsied man and a long-afflicted woman, to some terrified men in a storm, to his sorrowing disciples, just before He was taken from them, and to Paul, a prisoner in imminent danger of death. How surely we need these words of His, how fitting that we should ponder them today.

1. The Good Cheer of Forgiven Sin. Mat. 9:2

These words were spoken to an invalid—still unhealed and without any promise of healing. Jesus did not say, "You are really not sick; you only think you are." He did not say, "Oh, just forget your pain and be cheerful." He simply made an announcement so surpassingly glorious that it crowded out, from the thought of the sufferer, the consciousness of physical pain or weakness, and set all the bells of gratitude and joy ringing in his heart; "Thy sins are forgiven thee!" A condemned slave pardoned and freed, an invalid cured, an exile welcomed home, a pauper presented with a fortune—such are the reasons for good cheer to him whose "sins are forgiven." Well did David and Paul exclaim, "Blessed is he whose transgression is forgiven, whose sin is covered."

"Rejoice," said our Savior, "that your names are written in heaven"; and, regardless of earthly burdens and griefs, the Christian can sing, "O, happy day, that fixed my choice on Thee, my Savior and my God!"

Well may this glowing heart rejoice and tell its raptures all abroad!"

II. The Good Cheer of Answered Prayer. Mat. 9:22.

Every answered prayer is a summons to confidence and joy. The sufferer found physical relief, to be sure; but she found also a new experience of faith, a new sense of God's goodness in Christ, a new peace and strength for the future. David learned similar lessons (Psalm 28; 6-7), and each of us, recalling our answered prayers, can find in these beautiful memories a rich supply of good cheer.

III. The Good Cheer of Christ's Companionship.

Mark 6:50.

Exhausted, despairing, terrified were the disciples amidst the raging storm, but—"Be of good cheer; it is I; be not afraid." Like David who, even in Deathshadow Valley, would fear no evil because "Thou art with me"; like Samuel Rutherford who, a prisoner at Aberdeen, used to head his letters, "God's Palace, Aberdeen"; like Sankey who, aged and feeble and blind, said, "I am happier than ever before. God and I are together now most of the time"; like Wesley, whose dying words were "The best of all is, God is with us."—God's trusting children may find guidance in every perplexity, strength for every task and comfort for every sorrow, by drawing close to Him who said, "Lo, I am with you always."

Especially available is the promise of Christ's companionship to those who are doing His service. As we give our best to the extension of His Kingdom, the good cheer of His presence will be realized as never before.

IV. The Good Cheer of Assured Victory. John 16:33.

It was the saddest hour the Apostles had ever known. Their loved Leader, soon to leave them, had talked of scattering, persecution and sorrow. "In the world ye have tribulation: but be of good cheer; I have overcome the world." His people who share His burdens now shall share His victories at last.

The sufferer cares little for the bitterness of the dose if he knows it will make him well; the visitor welcomes the darkness of Mammoth Cave for the sake of the thrills it promises him; the soldier becomes a hero when assured that victory is in sight. The Christian will pass more cheerfully through trial as he knows his labor is not in vain,—that "If we endure, we shall also reign with Him." Read Romans 8: 31-39, and the good cheer of its blessed promise will change our sighing to singing.

V. The Good Cheer of an Unfinished Mission.

Acts 23:11.

A prisoner, in danger from his countrymen, Paul was greatly cheered and strengthened by the reminder that his work, his divine mission, was still unfinished. When men feel their work is done, they give down; but, ah! the thrill, the rapture, of being needed!

Thank heaven, the Baptists of Mississippi also are needed in God's business today. Wisely, in the main, and devotedly have God's children labored in the past, but the work is little more than begun. And our Father is depending on us.

How happy we should be that all the fine, hard things were not completed before we could share in the service. There are problems to be solved, evils to be destroyed, victories to be won, sacrifices to be made. Our well-constructed, comprehensive Cooperative Program will bless the world for centuries if we will only make it succeed. Our young people by hundreds longing to go as missionaries if we will only open the way. Our Christian schools, more needed and efficient than ever before, if we will only support and strengthen them.

We are told of the great reformer, St. Simon, who did so much for the laboring classes of France, that his valet was instructed to wake him each morning with the words, "Remember, Monsieur le Comte, that you have great things to do!"

There is glory in being actually needed by the Almighty God; and His call to Paul held no more of cheer and challenge than rings in His summons to His children, the Baptists of Mississippi, today. We are sadly conscious of our failures and weaknesses and difficulties, to be sure; but, like the soldier who protested against being sent to the hospital, saying, "It is only a touch of fever, and the sound of the bugle will make me well," we can find a new courage and strength in listening to God's call and yielding our best to its demand.

The Christmastime especially should be a season of good cheer. We need it for ourselves and for the world. And we can have it—in unmeasured richness—by following Christ's prescription. The good cheer of forgiven sin; the good cheer of answered prayer; the good cheer of Christ's companionship; the good cheer of assured victory; the good cheer of an unfinished mission—He offers them all to each of His people. To reject them will be folly. To accept and appropriate them will make this truly the merriest, cheeriest Christmas we have ever known.

—BR—
ORPHANAGE OVERPLUS!!

—o—

Overplus of what? Expenses! Did you ever hear of such a thing before? If not, here's a new thing under the sun! There's an overplus of expenses and an underplus of cash. The Orphanage needed a Field Secretary. Yes, Sir, they really needed him. They secured one, such as he was, but everything now just has to economize. So this office has been done away with by the trustees, to take effect January 1st. So, after that date the writer will not be officially connected with the Orphanage. I have enjoyed the connection and everybody has been kind. The Board has done right in the matter and the writer goes out without the slightest ill feelings toward anybody; in fact, with the kindest feelings toward everybody. The Superintendent and his wife are fine. The home is a great institution. Don't fail to stand by the institution. It is God's own work. It is under excellent management and will do a world of good if it is properly supported. You can trust those in charge. It was the proper thing to do away with the Field Sec-

retary as a matter of reducing expenses, but it will not be the proper thing for the Baptists of Mississippi to fail in their support of the home. As a matter of reducing expenses. The Thanksgiving donations of feed and food were splendid; they were the best ever, but the donations of clothing and money were short. Thanks, many thanks, big thanks for the feed and food, but if you can spare a little money to buy shoes and clothes and pay the matrons and other helpers, it will be gratefully received and economically used.

Greetings and goodbye.

—W. T. Lowrey.

Clinton, Miss.

—BR—

THE PAST

—o—

(By L. E. Hall)

I have heard it said, that old people live in the past. It is meant by this that they think much of experiences had in the days that are gone. This is true of myself. The memory of some of these is sad. The memory of others is cherished, and will be until the last conscious hours of my life. My last article in this paper was about "Things that happened sixty-eight years ago." This article will record an experience that came to me nearly a quarter of a century ago.

I was living here in Hattiesburg when about this time in December, I received a letter from an afflicted mother. Her health had broken down. She lived some distance in the country. She wrote me that her children were destitute of the clothing necessary to keep them comfortable and decent. She wrote that her oldest was a little boy and that he had been compelled to quit school because he had nothing suitable to wear. She said he was barefooted.

On the receipt of this letter I went to a merchant in this city and showed the letter to him. He went at once to the clothing department in his store and selected a suit of boys' clothing. This included hat, and shoes and socks. He had them all wrapped up, gave the package to me and said "I will do this much, and if you fail to secure the balance of what you want, come back and I will help you again." The name of this good man is J. S. Turner. I went across the street and went back to the office which was then in the rear. I showed the letter to a friend in the office. He gave me a liberal contribution. I thanked him and as I turned away and started toward the front door, he turned with his face toward the desk, and as he did so, he said, "Brother Hall, if you need more, come back." The name of this man is F. W. Foote.

Two others helped me and I secured all that was necessary to prepare the little boy to return to school and clothe the smaller children as neatly and comfortably as were any others in the country. During the many years of my ministry I have had many such experiences. Many good brethren and sisters have given me, cheerfully and liberally, but J. S. Turner and F. W. Foote were the only ones who ever told me, "If you need more, come back and get it." Brother J. S. Turner has gone to his reward. He was one of the best men that I have ever known. Brother F. W. Foote is still on this side of the "river." I have gone to him often for help to relieve distress or to aid in helping where benevolence was needed. He always gave me, liberally and cheerfully. If I were asked to mention the most prominent trait in his character, I would use only five words. I would say, "He wants to do right." This is the best thing that anyone has ever done. It is the greatest thing that anyone ever will do.

—BR—

Pastor W. A. Sullivan writes: "Dr. H. L. Martin, Secretary of the Baptist Education Commission, spoke to the congregation of the First Baptist Church, Natchez, on Sunday morning, December 6. He made a very fine impression, and I believe strengthened greatly the cause which he represents. Many fine things have been said about his address, and our congregation would welcome a return engagement. In my judgment, any church will profit by a visit from Dr. Martin."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
 Col. Cor.—Miss Frances Landrum
 Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
 Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
 Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
 Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
 Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
 Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
 Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

GREETINGS TO MISSISSIPPI W.M.U.

Christmas is drawing nigh, dear friends;
 Ere long the night and sleep descends
 Upon the Year through which you've strove,
 To teach "the world to know" His love.

Sure never watchword taught so plain,
 The truth sublime, that "He shall reign!"
 God bless you each these Yuletide days,
 And send you forth in peace, with praise!

—Margaret McRae Lackey.

—o—
 There's a song in the air,
 There's a star in the sky,
 There's a mother's deep prayer,
 And the baby's low cry!

The star rains its fire while the beautiful sing,
 For the Manger of Bethlehem cradles a King.

The long ages still give back the echo of "this song in the air," the song of angelic hosts chanting "Glory to God in the highest, and on earth, peace, good will toward men." As Christmas approaches, "the star rains its fire," and the story of the wise men flame amen in the heart of Christian people.

Christmas, there is magic in the name and in the season. There is a song and a tonic in the atmosphere. Like James Whitcomb Riley, we know "there's a feel in the air," and we recognize a new tenderness and a sweeter glow in the deeds of kindness done in the name of the Babe who was "the Wonderful, the Counselor, the mighty God."

Truly they were wise men who fell down and worshipped the Babe of Bethlehem, and wisdom will indeed be ours, if with renewed consecration we approach the Christmas season, realizing its spiritual significance and beautiful symbolism. Because of the Babe of Bethlehem, Christmas means the elimination of personal or selfish desires. It means a greater effort that the less fortunate may know happiness. It means that goodness and mercy may prevail and that peace and good will shall be in the earth. It means the light of the star has glorified the cross and the Babe in the manger, has become the Saviour of the world. By every right, Christmas is the season of surpassing joy. The first announcement was "behold, I bring you good tidings of great joy, which shall be to all people." That "song in the air" was a song of peace. For many years Woman's Missionary Union has at this time linked its efforts through a special love offering for foreign missions, to swell this song of peace and good will throughout the world. Not all may bring offering of gold, frankincense and myrrh, but that which we have, be it a simple ministration, the kindly spoken word, or the vital breath of prayer, it may in loving gratitude be placed at His disposal. As we come to this glad season "there are wars and rumors of wars," the world is dismayed and bewildered. "The market places of the world are in chaos," economic conditions are puzzling the foremost business leaders and the restless heart of the world cries for relief. How humanity needs those things which make for peace. How it needs the Prince of Peace, "the star out of Jacob." This is a time in many respects, not unlike the time in which the star appeared, raining light over the Bethlehem manger, guiding the wise men of the East to His cradle. My Christmas wish is that we each may be clothed with wisdom of the wise men, that guided by holy impulses, our hearts may ask anew the question, "Where is He" that we may newly dedicate our hearts to the worship of Him. As things material are given you, may gifts of the Spirit be added unto you—"and the peace of God which passeth all understanding, shall keep your hearts

Our Young People's Column

A HAPPY NEW YEAR TO YOU!!

Aren't you glad that God is so good to us? What would we do if we couldn't have a new sheet to start all over again? I love New Year. Oh! I'm so glad to be living for this one. It seems like a new blanket of snow has fallen over night to cover up all of the lagging footsteps of yesterday and to hide every ugly thing from our eyes. We pause a moment though when we realize that every step of this year is going to make some kind of a mark on the new blanket that seems to have just fallen. Oh, I hope and pray that our steps in 1932 will lead to God, His house of prayer and His Book. Let's bow our heads now and ask Him to guide us as we walk. Would you like to pray with the poet,

"Here on the threshold eager to start
 Out through a New Year, Lord, I stand;
 Waiting a moment, a prayer in my heart—
 'God with me, Lord, and hold my hand!'"

You Intermediate G.A.'s will want to pray this I know. Won't you other boys and girls join us? Jesus said, "No man is able to pluck them out of my hands." And I like to think He will hold our hands through this New Year if we let Him.—Then how glorious will be 1932, because "He leadeth me—Oh, blessed thought."

We need Him in the Castle and
 The cottage in the glen;
 We need Him in our home life and
 Our touch with fellow-men.

The Prince of Peace is knocking, Oh,
 Will nations bid Him stay?
 We need Him! How we need Him
 Every minute of the Day!

During January and February your leader is going to meet with many other leaders at our Associational Institutes. And, oh! they will have more new plans for you. Won't it be fun to think that all of us will be working and walking together along the road of 1932? Junior G.A.'s planning for their House Party and Royal Ambassadors looking forward to their conclave? Many things are in store. Let us listen to the call of 1932. . . .

"I come from Time's boundless forever,"
 He says in a voice like a song;
 "I come as a friend of endeavor,
 I come as a foe of all wrong;
 To the sad and afraid
 I bring promise and aid,
 And the weak I will gird and make strong.

"I bring you more blessings than terrors,
 I bring you more sunshine than gloom,
 I tear out your old page of errors,
 And hide them away in time's tomb.
 I reach you clean hands,
 And lead on to the lands
 Where the lilies of peace always bloom."

—Ella Wheeler Wilcox.

and minds." May we understand more clearly that

"In the light of that star lie the ages impearled
 And that song from afar has swept over the world,
 Every heart is aflame, and the beautiful sing,
 In the homes of the nation—that Jesus is King."

—Mrs. A. J. Aven.

SUGGESTED DATES FOR ASSOCIATIONAL INSTITUTES

Time of Meeting—9:30-12:00; 12:30-3:00
 (Note places for 1st District already arranged)

District I.—Copiah, Hinds-Warren, Jan. 5th, Terry; Rankin, Simpson, Jan. 6th; Madison, Yazoo, Jan. 7th, Yazoo City; Holmes, Jan. 8th, Lexington.

District II.—Leflore, Sunflower, Jan. 12th; Bolivar, Deer Creek, Jan. 13th; Tunica-Coahoma, Quitman, Jan. 14th.

District III.—Coldwater, Tate, Panola, Jan. 15th; Lafayette, Marshall, Jan. 18th; Tallahatchie, Yalobusha, Jan. 19th; Calhoun, Grenada, Jan. 20th; Montgomery, Carroll, Jan. 21st.

District IV.—Chickasaw, Itawamba, Lee, Monroe, Feb. 16th; Alcorn, Prentiss, Tishomingo, Feb. 17th; Union, Tippah, Pontotoc, Feb. 18th.

District V.—Choctaw, Zion, Kosciusko, Winston, Feb. 12th; Noxubee, Feb. 13th; Clay, Lowndes, Oktibbeha, Feb. 15th.

District VI.—Clarke with Wayne, Feb. 6th; Jasper, Smith, Feb. 8th; Scott, Newton, Feb. 9th; Kemper, Lauderdale, Feb. 10th; Leake, Neshoba, Feb. 11th.

District VII.—Jackson, Feb. 1st; Jones, Lebanon, Perry, Covington, Feb. 2nd; Pearl River, Feb. 3rd; Harrison, Feb. 4th; George, Greene, Feb. 5th; Wayne with Clarke, Feb. 6th.

District VIII.—Jefferson Davis, Lawrence, Jan. 26th; Marion, Walthall, Jan. 27th; Mississippi, Pike, Jan. 28th; Union, Jan. 29th; Franklin, Lincoln, Jan. 30th.

Place of meeting being arranged by District Chairman and Superintendent; who will give you information in due time.

Take note of the 30-minute lunch period, each person bringing own lunch—eating school-day fashion.

Attend the one that meets nearest your home. Same program used at each meeting.

BR

SUNDAY SCHOOL ATTENDANCE DEC. 20

Jackson, First Church	747
Jackson, Calvary Church	930
Jackson, Griffith Memorial Church	436
Jackson, Davis Memorial Church	393
Jackson, Parkway Church	209
Jackson, Northside Church	70
Brookhaven, First Church	579
Laurel, First Church	545
Laurel, West Laurel Church	470
Laurel, Second Avenue Church	286
Laurel, Wausau Church	64
Meridian, First Church	706
Offering	\$95.27
West Point Church	271
Offering	\$ 8.70

B.Y.P.U. ATTENDANCE DECEMBER 20

Jackson, Griffith Memorial Church	135
Jackson, Davis Memorial Church	153
Brookhaven, First Church	150

BR

All joy to Rev and Mrs. J. H. Kyzar, of Lexington. The pastor at Lexington and Pickens last week was united in marriage with Miss Covington, of Brookhaven. He is greatly beloved by his people in these two Holmes county towns and they will take his bride to their hearts also. We wish for them the fulness of the Father's blessing as they unite for service in the Master's work.

Thursday, December 24, 1931

THE BAPTIST RECORD

9

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

The Old Flutter-Mill

Just north of my boyhood home there went rambling down between two hills the water of a tiny rill, the contents of which danced, eddied and sang its musical way to join the "brimming river." Along the banks of this streamlet tall pines and giant oaks pointed their towering heads upward toward the azure skies, and the cheerful birds sang their beautiful lays and built their love-nests in the tree-tops.

In the cooling shade of the trees along the winding banks of the brookside of the embryonic river, my childhood companions and I gamboled and frolicked on many a happy day, fishing for minnows, silver-sides and horny-heads found in the occasional pools formed here and there by the eddying waters as they laughed their way to the sea. How we revelled in the balmy breezes as we played and danced on the grass carpet by the brookside!

Here and there the streamlet's liquid flow would dash headlong over a tiny precipice forming a miniature Niagara as the water foamed and frolicked on its busy way. Here at these "mighty" falls we care-free children spent hours and hours making tiny corn-stalk or pine-bark mills, we called them flutter-mills, with wings protruding on all sides. These we placed at proper distance from the water of these falls so that it would touch the ends of these paddle-like wings and cause the wheel to turn round and round. Our glee was great as we watched our flutter-mills turning. Sometimes we would harness these mills and by means of strings and pulleys have them turn other wheels on the bank.

As we waited and watched our mills doing business, we youngsters felt our mechanical prowess and dreamed of the day when we would own and operate a great water-mill. Boys, if you have never made a flutter-mill and watched it as it turned and turned by the force of the water fall, you have missed one of life's greatest thrills. It is an experience that must be enjoyed personally to

know anything about it, for none can tell the deep joys of that moment.

Recently I went back to my childhood home nestling amid the vine-clad, clay hills of old Neshoba. As is usually the case, my mind went back adown the years that lie behind and memories of those happy days come trooping in. Among the first to appear on this occasion were of the tiny rill at the foot of the hill with its enchanting memories of the long ago, among which was the thrill of the old flutter-mill. Does it appear as it did in those sunny days? I found myself at the foot of the hill, standing on the banks of that tiny stream. The waters were laughing their merry way to the brimming river, and dancing and eddying, as in those long-gone yesterdays. The trees were almost gone, the few remaining seemed standing as silent sentinels of a by-gone day.

I climbed up the hillside and sat down on a rock beside the stump of what once was a giant oak. I remembered that we childhood companions of those other days used to sit there and dream our dreams of manhood and power. Each had his ideas as to what he would be and do when a man, and everything was pleasant, and wealthy, and "not a wave of trouble rolled across our peaceful breast."

Alas! to most, if not all, of us, none of these dreams ever came true. As I meditated here alone and the scenes of the past passed before as a magnificent panorama, I said: "Yes, the rill is here, the falls are here, the old fishing holes are here, the birds still sing their warbling lays in the few remaining tree-tops; but where are my childhood companions?" Echo answers, "Where? They are with the 'old flutter-mills' of those far-gone days, many of them are no more." And the sweet memories of their chubby faces and merry laughter are only resounding memories in the ears of one of their play-fellows of fifty years ago. Pleasant memories that are to be experienced never more.

Baptist History Notes

Recently I have been delving into musty records and scanning pages yellow with age tracing along the early trail of Baptist History in our own State and some of the counties. The events surrounding the early days of Baptist life in our good State are filled with romance thrilling and sublime.

Those hardy souls who dared the dangers of the savages and the wild beasts of the dense forests to plant the banner of King Immanuel in a land that knew Him not, deserve much credit and should have more publicity than they have been accorded. So I have been searching out the names of these pioneer men and women in order that I might from time to time tell something of this romantic story and let the readers know who it was that made this great land a safe place to live in: and no land is a safe place to live where the Son of God is not known and revered.

Others beside Baptists, I am aware, had also much to do with the early religious history of our State, and I am always delighted to accord them due praise for their work whenever possible; but being a Baptist myself,

self, and knowing more about Baptists than any other people, I can more easily learn their history than that of others, so will leave them to other writers largely. I am not engaged in writing a Baptist history of the State, (we have some very good ones) but merely doing some research work to give to the readers in this column. If you have anything bearing on the Baptist work and Baptist people of the early days, let me have it please.

Notes and Comments

Some recent letters have brought cheer to this writer:

Bro. J. M. Cooper, of Anguilla, a dear friend, said among other things: "Just read your article in The Record. My eyes dimmed with tears when I read the last words from your father. Kind words can never die. It brought back my mother's words so often spoken to me when I leave home, 'Jimmie, be a good boy, get into no trouble, get back before night.' Your father I learned to love when I was a little boy. He used to make our house his home when in our community. He helped Bro. McCallister in a meeting at Bluff Springs near Collinsville. I learned to love him then and have ever since had a good feeling for the Brelands."

Rev. E. J. Hill, Memphis: "I shall always thank you for your recent visit. I have been so lonely since you left. God bless you and yours. Thank you for kind words in The Record."

Mrs. Edna Strain, Jackson: "I want to say that your writing to both The Record and the Monitor-Herald adds much to the papers. I was at Mr. and Mrs. Bruner's, near Pittsboro, when The Record came, and read it to them. We hope to have you at Pittsboro often during the next year."

From Richmond, Kentucky: "We enjoy deeply the squibs in The Baptist Record, such as that of this week. May he long continue them."

These are given merely to let my friends know that thus I am cheered along the journey towards the setting sun. Thank you, everyone.

THE SMILING ONE

—o—

Omphal kissed and turned away,—
 Her heart was full of sadness.
 Ruth replied with a deep sigh,
 "Na-o-mi! This is madness!
 I will go with you, my mother,
 Our lot shall be the same.
 Your people are now my people
 For now I bear your family name."

Then fountains of tears ceased to flow,

Then bowed heads began to rise,
 Then broken hearts began to know
 The value and joy of a smile.

On, and on, they come to Bethlehem.
 To the Boaz field comes a smiling girl.

Down through the ages we come to
 Him

Who taught that the field is the world.

From the eternals of heaven's glory
 Unto these fast fleeing days,—
 If you should ask, "Why one smiles?"
 The smiling one says, "It pays."
 When all about is fog and mist,
 And depression is filling the days,
 If you should ask "How one smiles?"
 The smiling one says, "It stays."

—J. H. Gunn.

(Continued from page 15)

Tippah County

Pleasant Hill	Hunters Chapel
Mt. Moriah	Turners Chapel
Fellowship	Peoples
Pine Grove	Macedonia
Lebanon	Shady Grove
Tiplersville	Oakland
Mt. Olive	Concord
Mt. Hebron	

Tishomingo Ass'n.

Bethlehem	Burnsville
Eastport	Forest Grove
Highland	Jackson's Camp
Mt. Moriah	Mt. Vernon
New Prospect	New Bethel
New Liberty	Old Providence
Red Bud	Tishomingo
Union	

Union Ass'n.

Bethesda	Elmo
Fellowship	Fayette
Hermanville	Pattison
Unity	Old Salem

Union County

Amizah	Beech Springs
Beulah	Bethel
Blue Springs	Enterprise
Ingomar	Liberty
Macedonia	Mt. Gilead
Mt. Pleasant	New Harmony
New Hope	New Prospect
Oak Grove	Old Oak Grove
Pleasant Hill	Pleasant Ridge
Zion Hill	Harmony

Walthall County

Centerville	Crystal Springs
Enon	Mesa
Smyrna	Union

Wayne County

Bethlehem	Big Creek
Chason	Chaparal
Chicora	Clara
Clear Creek	Denham
Eucutta	Evergreen
Hiwanee	Hollis Creek
Pleasant Grove	Pine Haven
Strengthford	Zion Rest

Webster

Hohenlinden	Mt. Pleasant
Union	

Winston County

Hopewell	Liberty
Oak Grove	Plattsburg
Calvary	Evergreen
Gum Branch	Highpoint
Macedonia	Poplar Flat
Antioch	Loakfoma
Yellow Creek	Enon
Ellison Ridge	Holly Grove
Mt. Pleasant	Sardis

Yalobusha County

Bethel	Big Springs
Camp Ground	Clear Springs
Dividing Ridge	Elam
Hopewell	Leggo
Mt. Gilead	New Hope
O'tuckalofa	Pilgrims Rest
Pleasant Grove	Pine Grove
Scobey	Sylvarena
Tillatoba	Wayside

Yazoo County

Black Jack	Bethlehem
Concord	Holly Bluff
Liverpool	Oak Grove
Odgen	Providence
Rocky Springs	Short Creek

Zion Ass'n.

Philadelphia	Shady Grove
Double Springs	Walthall
Hebron	Tomnolen
Mt. Pleasant	Lollars Grove
Piglums Rest	Pleasant Hill
Spring Creek	New Hope
County Line	Spring Hill
Bluff Springs	Montevista
Mt. Zion	Fellowship
Mt. Vernon	Sabougla

The Sunday School Department

SUNDAY SCHOOL LESSON FOR DECEMBER 27, 1931

(By L. D. Posey, Jena, La.)

Subject: The Spread of Christianity in Europe.

Golden Text: The kingdom of the world is become the Kingdom of our Lord and His Christ; and He shall reign forever and ever. Rev. 11:15.

To properly prepare for this lesson, one should re-study the last half of the book of Acts, Paul's letter to Philemon, and all of Revelation.

Introduction

Again the clock strikes "twelve," and we ring out the Old and ring in the New Year. What memories of mingled joy and sorrow throb at our hearts as we face the facts of the year closing, and cast our minds toward the one approaching. Since similar words to these were penned one year ago, countless millions have passed into eternity, many of them saved, but most of them lost. The last expression is true for two, and only two reasons: First, the population of the unsaved is so much greater than that of the saved, that from that group each year more die. Second, we, and Christians in the past, have not done what we should in giving the Gospel to the lost. Had we done our duty, more might have been saved. How sad the thought. And when we remember that the budget for foreign missions as made out by Southern Baptists for next year is three hundred thousand dollars less than was spent by us for the same purpose in 1919, we are compelled to ask ourselves how long it will be before Christ will come, if He waits for us to "bring in the Kingdom," at the rate we are now going? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezk. 3:18.

Before the clock shall strike the death-knell of 1932, who of us that are now living will be called to give an account of our stewardship? God alone knows. Then how diligent we should be to faithfully discharge every duty, and use every opportunity for doing good.

It is always unfortunate to take a passage of Scripture entirely out of its setting, and try to make it teach something different from that given by the Holy Spirit. The golden text for the lesson for this date, was heard proclaimed from heaven by John while he was on the island of Patmos. It came just after the sounding of the seventh trumpet, and just before the third woe is to be visited upon the world during the tribulation period after the close of the Gospel dispensation, and just before Jesus comes again. It has no application whatever to the Gospel age. It belongs strictly to what shall be when Christ comes again. This is given for the benefit of both students and teachers who have not

been taught to correctly interpret the Scriptures.

The Lessons Reviewed

The lessons for the year have been exceptionally fine and well arranged. In the main, we have studied the writings of Luke, who, next after Paul, was the best prepared, humanly speaking, of any of the course, the Holy Spirit is not de-course, the Holy Spirit is not dependent upon human learning, to reveal God's truths to men; but since He saw fit to use such scholars as Moses, Luke and Paul, the critics cannot boast their superiority of scholarship over the inspired writers.

Beginning with the first lesson of the quarter now ending, we have "The Macedonian Call," which, so far as any distinct effort to evangelize Europe is concerned, may be regarded as the beginning of the western trend of Christianity, and to which we owe our civilization and religious liberty. When we compare the blessings that follow in the wake of Christianity with conditions that exist in pagan countries, we can see how wonderfully good God has been to us, and the significance of "The Macedonian Call," which was extended to Paul. The golden text for the lesson for that date, "Go ye therefore, and make disciples of all the nations," is the marching orders as given by the Captain of our salvation; but judging by conditions after nineteen centuries, we have been very disobedient to His command. Baptists talk about the lack of faithfulness of other evangelical Christians to the Word of God. What will they now say of us in our lack of obedience to evangelize the world?

In response to the call of God in behalf of Macedonia, Paul landed in Philippi. There he organized one of his most successful churches. It was truly missionary in spirit, and helped Paul in the future of his work. Much of his success was due to their help. From Philippi, Paul followed closely the western shore of the Aegean Sea, planting the Gospel and founding churches in Thessalonica, Berea and Corinth. His preaching in Athens was not in vain, though we have no record of a church being organized there. In Athens and Corinth, heathen culture and moral corruption had reached their zenith before Paul arrived. Thus ever. Without the grace of God in the heart, human wisdom becomes an instrument of greater moral corruption. That is the reason our nation is in such danger now. Our State schools have given the training of the head to the detriment of the unregenerate heart.

But the success of the Gospel in these pagan strongholds shows that Christianity is thoroughly capable of coping with heathen scholarship when given a chance. Christ has not failed, neither has Christianity nor the churches. The failure lies with those who have professed but have not progressed. (Gone forward with the Gospel). Christ left His work in our hands. We are to

be the instruments used by the Holy Spirit. We have failed.

It is not stated in so many words, but each of these places where Paul organized churches, evidently became centers from which the surrounding towns and country districts were evangelized, thus building up great Christian forces to bless the world.

The next place of importance, certainly in length of continuous service in Paul's work, was Ephesus in western Asia Minor. There he spent three years. From that point, he and his co-workers reached out over all that territory. It is significant that all the churches addressed in the book of Revelation are to be found in that part of the world, the one in Ephesus being the first in the list. It would be fine for the student to stop right here long enough to read the second and third chapters of Revelation.

It is believed that Timothy had charge of the church in Ephesus after Paul, and served it, until clubbed to death during one of the feasts of Dianna, because he spoke out against such moral corruption. It is also believed by some, that the apostle John succeeded Timothy in Ephesus, and from that city was banished to the island of Patmos, where he received the Revelation which God gave to Jesus, and which was communicated to John by an angel. It is also believed that in the very last years of John's life, he returned to Ephesus, and that he died there.

Paul did not go to Ephesus on the return trip of his third missionary journey, but from Miletus sent for the elders of the church to come to him there. They came, and his separation from them afterwards was a scene of pathos.

Soon after the event just mentioned, Paul reached Jerusalem. In a few days more, he was in the hands of officers, having been rescued from a mob of his countrymen. The remainder of his life was spent in jail, unless the theory of two imprisonments is true. Be that as it may, all that has come down to us of special value, after his arrest in Jerusalem, are his letters that he wrote during his imprisonment. By them the world is yet blessed, and "he being dead, yet speaketh," and will continue to do so till Jesus comes.

May I close my work for this year by saying that all the blessings we enjoy have come to us because of the Gospel which Paul and others preached.

If by these efforts of mine through the year I have helped you, then to God be all the glory. The duties of another year would be made easier by a word of appreciation from you. I bear all the expense of this work. The only compensation I receive, is the joy I get in telling others of the love of my Savior.

BR

A Scotchman went to a car factory to select a car. He walked into Ford's and asked: "How much are your Fords?"

"Eight hundred dollars."

"Well, too much."

This was kept up until he got to Austin. He looked at them, examined them, and after a pause asked, "Are dem your free samples you are giving away?"—Ex.

Continued from page 5	
Schlater	10.00
Sidon	4.50
LIBERTY ASS'N.	377.50
Liberty Associa	56.95
Bucatunna	.....
Pine Grove	8.00
	56.95
LINCOLN COUNTY	32.33
Bogue Chitto	40.00
Brookhaven	705.97
Calvary	5.00
Clear Branch	4.50
Friendship	5.25
Heucks Retreat	8.16
Holly Springs	9.71
Macedonia	105.00
Moaks Creek	9.52
Montgomery	8.70
Mt. Moriah	5.00
New Prospect	.....
Norfield	15.60
Pearl Haven	41.55
Philadelphia	7.00
Union Hall	10.00
Wellman	5.00
	967.74
MADISON COUNTY	247.05
Camden	18.00
Canton	148.68
Flora	.....
Madison	32.25
	166.68
MARION COUNTY	108.10
Bunker Hill	9.70
Columbia 1st	200.00
East Columbia	4.70
Edna	1.79
Foxworth	33.32
Goss	.....
Improve	6.00
Sandy Hook	5.00
	249.51
MARSHALL COUNTY	26.59
Alexandria	.....
Byhalia	31.93
Carey Chapel	25.00
Chewalla	5.30
Pleasant Grove	.....
Potts Camp	1.75
	30.30
MISSISSIPPI ASS'N.	56.63
Amite River	7.50
Berwick	.....
Bethel	1.50
Centreville	37.45
Eastfork	.....
Galilee	111.75
Gillsburg	.....
Hebron	.....
Liberty	.....
Mars Hill	.....
Memorial	11.50
Mt. Olive	.....
Mt. Pleasant	.....
Mt. Vernon	6.71
Mt. Zion	2.25

LIBERTY ASS'N.	217.82
Liberty Associa	20.25
Bucatunna	4.08
Pine Grove	8.00
	56.95
LINCOLN COUNTY	32.33
Bogue Chitto	17.34
Brookhaven	184.97
Calvary	.....
Clear Branch	.....
Friendship	.....
Heucks Retreat	.....
Holly Springs	.....
Macedonia	.....
Moaks Creek	.....
Montgomery	.....
Mt. Moriah	.....
New Prospect	.....
Norfield	21.77
Pearl Haven	.....
Philadelphia	.....
Union Hall	.....
Wellman	.....

LIBERTY ASS'N.	105.00
Liberty Associa
Bucatunna
Pine Grove
	56.95
LINCOLN COUNTY	32.33
Bogue Chitto	17.34
Brookhaven	184.97
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Clear Branch
Friendship
Heucks Retreat
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MADISON COUNTY
Camden	18.00
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	166.68
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Foxworth	33.32
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Improve	6.00
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	166.68
MARION COUNTY	108.10
Bunker Hill	9.70
Columbia 1st	200.00
East Columbia	4.70
Edna	1.79
Foxworth	33.32
Goss
Improve	6.00
Sandy Hook	

AMERICAN TEMPERANCE LIFE INSURANCE COMPANY

1010 VERMONT AVENUE, N. W., WASHINGTON, D. C.
Hon. B. G. Lowrey, of Mississippi, says: "It is not fair nor just that total abstainers should pay the extra cost of life insurance for drinkers. Let us insure where we will not have so to pay." Send me full particulars regarding life insurance for total abstainers only.

Name Address
City State

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE 509 East Capitol St., Jackson, Mississippi

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

A merry Christmas and a Happy New Year! I'm afraid you won't pay much attention to me this week, you are so excited about the coming of Santa Claus, and the Christmas tree, and the Christmas dinner. But that's all right, I don't mind it when this is Christmas Eve. Perhaps you are not going to have quite such a big time as you sometimes do, but the love and happiness that is in our homes will be just as great as usual, I think. And father and mother are going to do their very best to make you have a happy time, I know that. Did you ever read an old, old book called *Swiss Family Robinson*? A family, father, mother, boys and girls, were on the ocean in a vessel which struck the rocks and went down. This family were all saved and got to an unknown island where they lived several years. When Christmas came, the children were surprised to find, and their father was surprised, too, that the mother had made presents for every one of them, things that they needed, too, and liked. The mother had saved and brought with her from the sinking ship a bag, and from this bag some of the materials for the presents. Nothing like mothers, you know!—Have any of you made any Christmas wreaths this year? I was at a Garden Lover's meeting last week, and saw a number of handsome wreaths made and brought there by the members, so much prettier than those you buy. They were made from green plants and red berries found in the woods, and the one that took the first prize was made of evergreen leaves and trimmed with clusters of lovely, scarlet, great, big berries. It was a beauty. We found that the berries were China berries, dipped in red lacquer!

If I had time and space, I might tell you of a lovely Christmas Pageant I saw at our church last night. You ought to have heard the sweet singing of the Wise Men as they came down the aisle of the darkened church, wrapped in flowing, rich-looking oriental robes! But I've just got space for the very best wishes for you that I can think of, and my love.

Mrs. Lipsey.
P. S.—Not having any Bible Study this week, I am giving you part of Bro. Miller's yearly report about the Orphanage. I think you will be interested in it.

PART OF ORPHANAGE SUPERINTENDENT'S ANNUAL REPORT

Population

Within the past year about 300 different children have received food, clothing, some religious training, secular education, and been taught Christian living in a Christian environment because God and the Baptists of Mississippi have seen fit to have such a place for boys and girls. An average of 240-250 have lived here at all times. About 30 children have been placed with relatives who could provide a satisfactory home for them. Other children, destitute and needy, have taken their places. Educators, pastors, religious workers, Red Cross secretaries, probation officers, etc., have requested us to assume responsibility for other children, at the rate of about 60 per month. We have undertaken to practice the policy of taking only children from homes broken by death and to decline to take children from homes broken by separation, insanity, crime, etc.

Other Achievements

Within the last year, an Orphanage Auxiliary, which draws its membership from the environs of Jackson, has been organized. This or-

ganization has the following achievements to its credit, the reorganization and standardization of our Sunday school, with more than 25 excellent teachers; the planting of a flower garden on the campus; the addition of several good books to our libraries; and improving and equipping a social room in our senior girls' building.

The physical welfare and health habits of the children have been carefully looked after, any physical disabilities as eyesight, defective teeth, etc., corrected. Our children were awarded a banner, we understand the first one to be awarded in Mississippi, from the State Board of Health in conjunction with the United States Department of Health, for 100% dental corrections. We undertake to provide a wholesome diet and to correct all cases of undernourishment.

With the cooperation of the Hinds County Department of Education, we have a class "A" grammar school for our children, and the city of Jackson permits our high school children to attend its very excellent high school.

Our plant is now heated with gas, and our children are comfortable in the coldest of weather. Recently we were advised by an architect that the walls to some of the buildings were likely to fall at any time, endangering the lives of our children. Mr. J. M. Evans supervised the work of rebuilding the walls and putting in the sewer, and did it very economically and efficiently.

Through the Davis Memorial Church, our Sunday school, our B.Y.P.U., our study courses and prayer services, our children get excellent religious training.

The members of our staff are untiring in their efforts to be real substitute fathers and mothers, and in most instances perform cheerfully and very willingly their respective arduous tasks and responsibilities, which frequently included twenty-four hours per day service.

Finances and Economy

The operating cost of our Home, not including what is sent directly to the Home, is less than \$10.00 per month for each child. This covers salaries of the staff, including physician, teachers' salaries for one month, books, dental work and medicines, groceries, clothes, feed for stock, etc. Our children perform tasks similar to those of children in private homes, they do the cooking, washing dishes, farming, milking the cows, cleaning the buildings, etc. We have 60 head of hogs, about 18 cows, made 50 truck loads of oats, many bushels of peas, potatoes, etc. Next year we expect to make a garden of almost all our available land. The cost of operating our Home is less than that of any similar institution we know about. However, we believe we are facing a crisis in the way of finances as our part of the Cooperative Program, and the designated gifts are insufficient to provide the necessary funds for the minimum operating expenses. At the present we are receiving about \$300 per month from the gas wells. Instead of a budget of about \$25,000 yearly we should have a budget of about \$30,000 per year for operating expenses, and this is much lower than similar institutions in other parts of the country. With this amount we could do more than just feed the children—we could institute a program of vocational education, and other needs.

Cooperation

We very much appreciate the hearty cooperation of the pastors, W.M.U.'s, and other religious and secular leaders, especially the splen-

did and hearty cooperation of the Board of Trustees, The Baptist Record and Baptist Hospital at Jackson.

Recommendations

We make the following recommendations:

1. That we change the name from "The Mississippi Baptist Orphanage" to that of "The Baptist Home for Children."

2. That if we remain in the present site for two or more years, that we construct a dining room, either temporary or permanent dining hall.

3. That the Board of Trustees appoint a subsidiary Board, composed of one person from each Association, which will be advisory and which will look after the interest of the Home in the respective Associations.

4. That we be permitted to ask Sunday schools to make monthly contributions to the Home, and thereby stabilize the income and that we not ask for the Mother's Day offering.

Respectfully submitted,
O. C. Miller.

—o—

Liberty, December 7, 1931.

Dear Mrs. Lipsey:

I teach in the Beginners' Dept. in the Liberty Baptist Sunday school and I fixed the little baskets for my children to bring a special offering for the orphans on Sunday before Thanksgiving and we collected fifty cents, we have just a few Beginners, then my sister who teaches in the Primary Department, gave me fifty cents more to send you for the orphans. We had so much rain last week I did not get to mail my letter. I hope you get our dollar in time for the December \$10.00 for them. With love and A Merry Christmas to you and the orphans.

(Miss) Mary Alice Thompson.

Our offering to the orphans is going to be ever so much more than \$10 this month, Miss Mary Alice, and the money from your class and your sister's will be part of it. May your thoughtfulness for others make your own Christmas brighter and happier. This is for you all.

—o—

Taylor, December 9, 1931.

Dear Mrs. Lipsey:

Am wondering if any orphan will go without Santa Claus. Hope not. Am sending \$1.00, earlier than usual, on account of nearing holidays. So divide it with the orphans and B.B.I. if you think best.

Sincerely yours,

Mrs. M. G. Austin.

You are a faithful friend, Mrs. Austin, and we thank you very much for both our causes. I expect to have our Christmas offering sent both to Orphanage and B.B.I. before Christmas.

—o—

Marks, December 13, 1931.

Dear Mrs. Lipsey:

I want to join your Circle. I have been reading the letters on the Children's Page every week. I am nine years old and in the fourth grade at school. I go to the Sunbeam, B.Y.P.U., and Sunday school.

—o—

Urey: "Yes, I had a little balance in the bank, but I got married two months ago, and now—

I am answering the Bible Questions No. 23 and 24. I am sending 10c for the orphans. Your friend,

Imogeane Covington.

I'm glad you have become a writer, Imogeane, as well as a reader, and are now a member of our Circle. Thank you for the money, and come again soon.

—o—

State Line, December 16, 1931.

Mrs. P. I. Lipsey
Jackson, Miss.

Dear Mrs. Lipsey:

Enclosed find 44c offering, from our Sunbeams for Lottie Moon Xmas Offering. Did not know just who to send this to, so am asking you to turn it over to Treasurer of that fund. Love to all.

Mrs. Chas. Grimes.

Thanks. It is turned over to Dr. R. B. Gunter.

—BR—

SEMINARY STUDENTS DEVELOP CODE OF MINISTERIAL ETHICS

—o—

A group of Southern Baptist Theological Seminary students have recently been giving serious thought to the relation of ministers and churches, especially to methods of forming and changing the pastoral relationship. Resultant upon the study of this group of thirty or more students, the following code of ministerial ethics has been formulated.

In connection with the work the re-action of Seminary professors and of the Presidents of Southwestern Seminary and the Baptist Bible Institute, and other Baptist leaders, was sought and secured, and in each case it was one of sympathy and approval. The code has been presented to the student body of the Southern Baptist Seminary and approximately 200 have signed their names in pledge of adopting it for their own guidance. The committee whose names are appended at the bottom of this proposed code is furnishing for publication an article which will deal more fully with the conditions and considerations under which the following document was adopted.

Code signed:
—Students: Maxie Collins
Carl Townsend
Jack White
Committee.

Faculty Member:

—Dr. Gaines S. Dobbins.
—BR—

Urey: "Yes, I had a little balance in the bank, but I got married two months ago, and now—

Fuqua: "Ah, love makes the world go round."

Urey: "Yes, but I didn't think it would go around so fast as to cause me to lose my balance."

THREE IMPORTANT QUESTIONS

Concerning every appeal for action three questions naturally arise. First, Is the proposed action right. Second, Can we do it? Third, Is it our duty to do it?

Every Baptist church should face frankly these three questions with reference to its participation in the Service Annuity Plan.

First, Is it right for the church to make adequate provision for old age and disability income for the ministers who serve it and for their widows and minor orphans? Surely there is but one answer to this question.

Second, Can every Baptist church make such provision through the Service Annuity Plan? The smallest church can do it as easily as the largest, because payments on the plan are based on current monthly salary of the pastor.

Third, Is it the duty of the church to do it? Both reason and Holy Scripture answer that it is.

Pastors and laymen should write the Relief and Annuity Board, Dallas, Texas, for full information and act promptly on this.—Address, H. F. Vermillion, Managing Director, Service Annuity Department.

THE OLD-TIME RELIGION

—o—
Not many years ago I attended Central Association. During the discussion of the "spiritual condition of the church," some brother remarked that "church members nowadays are cowards, afraid to report the un-Christian conduct of members." This remark reminded me of the old church record book, and I renewed my determination to preserve the simple story it tells of church activities in the olden time. But, back to the story....

July 12, 1834

1. "Read the minutes of the last conference. Then opened a door for redemption of members. None came forward."

2. "Took up the reference concerning the Black brother belonging to the Bula Church for disorder and declined further notice of the subject at this time."

4. "On application of Brother E. Battle to our church for the appointment of Delegates to attend at the union Church at Society ridge, in order to act in conjunction with such other Brethren that may be appointed to act with them in settling a difference existing between Brother Elisha Battle and the union church on Society ridge relating to a former difference between Brother Elisha Battle and Brother Jesse Andrews, a member of that church, and Brethren Stephen Wells and William Spencer were appointed to attend on Saturday before the first Lord's day in August for that purpose."

August 9, 1834

I find in this minute that Stephen Wells and Jas. Farquhar were appointed to request D. Crenshaw to attend the next conference and "make known his grievance with Brother Elisha Battle."

The committee of last conference reported that the difficulty between E. Battle and the Union church had been settled agreeably.

At the September conference E. Battle and D. Crenshaw were requested to retire and settle their differences between themselves. They reported after re-entering, that the difficulty was removed, "which gave general satisfaction."

What a pity the Clerks didn't give some hint of the nature of these difficulties, so that the reader might know the things people fell out about in those days.

If the record were fuller, a facile pen might spin a fascinating story from it all, giving us a clearer insight into the manners, customs, and characters of the people who had come from widely scattered States and found themselves neighbors in a new country. Political discussion at that time was agitating the nation as at no other time in the nation's history. Jackson and Clay were fighting desperately for the political mastery of the country, and Clay lost, though he was a political hero.

The people of Mississippi had divided for the first time on political issues. Governor Scott had been defeated for re-election about the time this little church was organized, and died June 12, 1833, of Asiatic cholera at Jackson, where he had remained at his post of duty while others fled upon the appearance of the disease. The campaign for governor had been spirited as well as

that for President. A new constitution had recently been adopted, doing away with the property qualification for voting, allowing preachers to be elected to the legislature, requiring all officers to be elected by the people, etc., etc.

It would be interesting to know how all these political and social activities affected the members of this little church and community; but, of course, such events could find no place in the record book of an humble country church. Wanting as it is of any hint of the opinions of these people, regarding the State and national politics, I find it nonetheless interesting to me.

This little community was a church going people. They believed in their religion. They took it into their daily lives. Their church, to them, was the most important organization in the country. When a member wished to travel, he asked for a letter of recommendation from the church.

If a Christian stranger came into the community, he asked to be taken under the watch care of the church till he could get his church letter from his home church. How different now.

At this September conference "Brother Drury Brown applied to the church for a letter of recommendation as a member of our church as he wanted to travel and wished to be known as a Baptist."

At the November meeting the Clerk read a letter from Rev. E. Battle in which he requested the church to make provision for the reception of a "number of black Brethren in and about Clinton." This subject was postponed till the next meeting, and the Clerk was instructed to notify Mr. Battle that the parties must get "permission in writing from their masters."

December 13, 1834

William Spencer, Stephen Wells, Jonathan Terrell, Jas. Farquhar, William Wells and James Wells were appointed to wait upon the "black Brethren near Clinton, and to receive as many of them as they thought worthy."

May 9, 1835

At this meeting the membership discussed the question of establishing a "Manual Laboring School to be conducted by the Baptist Denomination." A committee was appointed to consider the matter and report at the next meeting, which it did. But the Clerk didn't record a thing about the matter. Did the Mississippi Baptists once undertake that kind of a school? Who will tell us? Or was it a sporadic effort on the part of this little country church?

July 11, 1835

Henry Ridens was admitted to membership by letter, William Wells and J. L. Farquhar were "nominated to be deacons to be elected at the next meeting." The Clerk was directed to prepare some notice of the death of Stephen Wells, the man who had been some time before drafted from Beulah Church to be deacon of this church.

At the next meeting William Wells declined to act as deacon and D. Crenshaw and J. L. Farquhar were elected to that office.

The Clerk, who had been requested to prepare it, presented this notice:

"To the memory of Stephen Wells,

"Resolved that this church do unanimously regret the loss of our beloved Brother Deacon, Stephen Wells, who departed this life the third of July last and that this resolution be entered on our record as a memorial of the love we had towards our departed Brother who we trust is now receiving the reward of a life devoted to the cause and the services of his God."

It seems that the State Convention had not been organized at this time, and this church, "after considerable discussion by the membership, unanimously agreed that this church wishes better to understand the object of the Convention before they can unite in forming the same."

One of the "Articles of Decorum" required every member to "partake of the elements" or give a reason for refusing. This rule was abolished at the October meeting. At this time also a committee was appointed to inform Beulah Church "that New Salem Church is under the impression that Beulah Church acted contrary to discipline of Baptist churches generally in granting Brother Henry Chambers a letter of dismissal when there was a member of that church acknowledged that he had no fellowship with Brother Chambers and he acknowledged he had none for him."

About this time Rev. E. Battle and the Beulah church had some sort of misunderstanding, and a committee from each church met at the house of Miles Wells to consider the matter, D. Crenshaw offering prayer and William Spencer being chosen Moderator, who "exhorted all to endeavor to speak and act with Christian forbearance." After considerable discussion and acknowledgments by both parties, the matter, whatever it was, was settled amicably, both sides agreeing that "we will in future endeavor to be more like Christians and desist any discussion of said difficulties."

This report was signed by D. I. Brown, Clerk, and William Spencer, Moderator.

Nothing is recorded in the November and December meetings except that Revs. Jas. Thigpen and Henry Ridens were requested to help in the ordination of the new deacons and that "Brother D. Crenshaw be exonerated from the duties of deacon inasmuch as he is a Licensed Preacher."

It was customary for the Clerk to read, periodically, the Confession of Faith and the Rules of Decorum, and also call for fellowship. That meant that if any member knew of any misconduct of another member, he was to report it to the church. This rule was becoming rather irksome to some of the members just now, and upon motion of William Spencer it was rescinded.

The committee that was appointed at a previous meeting to wait upon the Beulah Church reported at the November 19th meeting, and the report was received, but the committee failed to report what message the Beulah church sent back to New Salem Church. Maybe it was "attend to your own business."

January, 1837

Rev. N. R. Granberry was chosen Pastor at this meeting, and not being present at the next meeting, the Rev. L. B. Holloway acted as Mod-

erator. This is the first time his name appears in the record, but he afterwards became Pastor, and a very popular one.

H. T. Ridens was given "liberty to exercise any gifts that he may think proper in an orderly way anywhere in the bounds of the church."

One member was summoned to appear before the church and explain a report that he had told an untruth. It isn't recorded how the matter came out. A committee got after another member for moving away without getting his church letter, and he afterwards wrote explaining his reason and the church forgave him. Still another member, having been summoned to appear, explained why he had pulled off his coat to engage in a fight. He, too, was forgiven.

I believe that at one time there were more slaves than whites belonging to this church. Entries like this are common: "Matilda, a slave belonging to our Brother Clerk, came forward, presented her letter and was received." "Rachel, a slave belonging to Mr. Hugh Campbell, was received by letter."

Such transactions are so old and out of date that they are new—to the present generation of churchgoers. This is why I think relating them here will not be uninteresting to the reader.

Maybe this will be worth reading:

"Resolved that we disapprove of the manner we have reason to believe two of our Brethren and Laborers in the Gospel, N. R. Granberry and Jas. Thigpen, Jr., have been treated by one of our sister churches, Ebenezer, where those Brethren had an appointment to preach in July last, and when they met for the purpose of filling the said appointment in place of finding the church assembled they found four men not members of any church with the deacon and one other member. Those persons not members of any church informed Brethren Granberry and Thigpen in the presence of those members of the church that they were requested by the church to say to them that they were requested not to preach there."

This church and Union Association sent committees down to Ebenezer to straighten out this matter, and the committee reported later; but, as usual, the Clerk leaves us in the dark as to what happened.

An extension costing one hundred and twenty dollars, was made to accommodate the "slaves that attend this church."

"Sister Phillis, a slave belonging to Miles Wells," was received by letter. Later "Cyrus, a slave belonging to Andrew Thomas, presented the written permission of his master to join and he was taken under the watch care of the church till he could get his letter from his church at Elliott meeting house."

"A black Sister, belonging to the Messrs. Latham, presented her letter and the written permission of the Overseer and she was received."

In my next, I mean to take a hop, skip and jump through the rest of the record and give a brief sketch of the lives of some of the prominent members of this old church, and their posterity.

(Continued from Page 11)		
Scuna Valley	2.50	8.77
Water Valley	.....	100.62
	45.74	118.89
YAZOO COUNTY		
Anding	1.50	.....
Bentonia	20.00	17.05
Center Ridge	3.95	5.00
Eden	.....	10.58
Hebron	.....	4.40
Satartia	3.00	.....
Yazoo City	43.95	88.40
	72.40	125.43
ZION ASS'N.		
Cross Roads	4.50	.....
Eupora	.....	18.80
Harmony	.....	1.92
Mathiston	.....	44.58
	4.50	65.30
Miscellaneous	9.00	432.85
—BR—		

858 CHURCHES MAKING NO OFFERING DURING OCT., 1931

—0—		
Alcorn County		
Antioch	Bethlehem	
Brush Creek	Cane Creek	
Fair Haven	Glendale	
Hinkle Creek	Kemps Chapel	
Lone Oak	Love Joy	
Liberty Hill	Mays Creek	
Shiloh	Tuscumbia	
Union	West Corinth	
Benton County		
Canaan	Curtis Creek	
Flat Rock	Hamilton	
Lonoke	Hickory Flat	
Pleasant Hill	Pine Grove	
New Hope	Bluff Springs	
Bolivar County		
Beulah	Gunnison	
Pace	Skene	
Calhoun County		
Antioch	Banner	
Bentley	Bethel	
Erue	Calhoun City	
College Hill	Concord	
Derma	Drivers Flat	
Gaston Springs	Lantrip	
Meridian	Midway	
Mt. Moriah	Mt. Tabor	
New Liberty	New Providence	
Old Town	Parker	
Pilgrims Rest	Poplar Springs	
Providence	Rocky Mount	
Sarepta	Shiloh	
Spring Creek	Turkey Creek	
Duncane Hill		
Carroll County		
Calvary	Centreville	
Harmony	Hickory Grove	
Mt. Pisgah	McCarley	
New Bethel	New Jerusalem	
New Salem	New Shiloh	
Poplar Springs		
Chickasaw County		
Amity	Arbor Grove	
Buena Vista	Center Hill	
Egypt	Friendship	
Houlka	Mt. Olive	
Okolona	Parksburg	
Pleasant Grove	Providence	
Pleasant Ridge	Shiloh	
Van Vleet	Woodland	
Choctaw		
Bethany	Beulah	
Blythe Creek	Bluff Springs	
Chester	Clear Springs	
Crape Creek	Ebenezer	
Fellowship	Fentress	
McCurtais Creek	Mt. Moriah	
Mt. Pisgah	New Haven	
New Zion	Providence	
Spring Hill	Wood Springs	
Clay County		
Antioch—	Hebron	
Pine Bluff		
Old Montpelier	New Montpelier	

West Point—			Louin	Lake Como
West End			Montrose	Stringer
Clarke County			Union Seminary	Ebenezer
DeSoto	Falling Creek		Corinth	
Hepzibah	Mt. Zion		Jeff Davis	
Oak Grove	Northrup Chapel		Antioch	Bethany
Pachuta	Phalti		Dublin	Hathorn
Pine Hill	Pleasant Grove		Oak Grove	Phalti
Stonewall			Victory	
Coldwater			Jones County	
Center Hill	Ebenezer		Ellisville	Centerville
Grays Creek	Horn Lake		Soso	Harmony
Macedonia	Trinity		Sandersonville	Fairfield
Oak Grove			Lowrey Creek	New Bethany
Columbus			Moselle	Sharon
Artesia	Bethel		Pleasant Home	Shelton
Border Springs	Columbus E. End		Pine Grove	Ovett
Kolola Springs	Long Branch		Bethlehem	Beulah
Mt. Zion	Pleasant Hill		Antioch	Mt. Olive
Copiah County			Pleasant Ridge	County Line
Antioch	Galilee		Friendship	New Hope
Gatesville	Harmony		Bethel	Mars Hill
Hopewell	Poplar Springs		Pine View	Pleasant Grove
Rocky Hill	Rockport		Kemper County	
Sardis	Sylvarena		Binnsville	Blackwater
Zion Hill			Center Ridge	Corinth
Covington County			Philadelphia	Salem
Calhoun	Cold Springs		Stonewall	Wahalak
Collins	Lebanon		Union Hill	Union
Mt. Olive	New Home		Kosciusko Ass'n.	
Providence	Rock Hill		Bear Creek	Berea
Sanford	Union Jr.		Beulah	Bowlin
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Willow Grove			Doty Springs	Edgefield
Deer Creek			Ethel	Harmony
Anguilla	Catchings		Hurricane	Jerusalem
Four Mile	Rolling Fork		New Salem	New Hope
St. Bayou			North Union	Pilgrims Rest
Franklin County			Samaria	Sand Hill
Bude	Concord		Unity	Yackanookany
Damascus	Eddiceton		Lafayette County	
Morgans Fork	Mt. Zion		Abbeville	Bay Springs
New Hope	New Salem		Bethel	Bluff Springs
O'Zion	Pleasant Valley		Clear Creek	Dillard
Providence	Ramah		New Elbethel	New Hope
Rosetta	Siloam		New Prospect	Philadelphia
Spring Hill	Union		Shiloh	Taylor
George			Tula	Union West
Greene County			Yellow Leaf	
Avera	Cedar Grove		Lauderdale County	
Fellowship	Indian Hill		Arkadelphia	Bethany
Johnson Creek	Leaf		Collinsville	Daleville
Pleasant Hill	Sand Hill		Fellowship	Hebron
West Salem	Unity		Hickory Grove	Marion
Washington			Meridian 15 Ave.	Midway
Grenada County			Mt. Gillead	Mt. Horeb
Elliott	Graysport		Mt. Olive	Mt. Vernon
Enon	Leflore		New Hope	Oak Grove
Mt. Paran	Hebron		Russell	Salem
Holcomb	Providence		Lawrence County	
Harrison County			Antioch	Arm
Bowen	Memorial Bay St. Louis		Bethel	Bismark
Grace Memorial	Kiln		Carmel	Crooked Creek
Center Hill			Jayess	Nola
Hinds County			New Hope	New Zion
Beulah	Byram		Oma	Providence
Chapel Hill	Griffith Mem.		Silver Creek	Shiloh
Pocahontas			Leake County	
Holmes County			Cedar Grove	Center Hill
Beulah	Cruger		Corinth	Freeny
Harlands Creek	Mt. Pleasant		Good Hope	Mt. Carmel
Mt. Vernon	Pleasant Ridge		Pleasant Hill	Renfroe
Itawamba County			Rocky Point	Springfield
Fairview	Kirkville		Standing Pine	
Liberty Grove	Mt. Moriah		Lebanon Ass'n.	
Mt. Pisgah	New Home		Baxterville	Calvary
Pleasant Ridge	Providence		Carterville	Corinth
Salem	Shiloh		Dixie	Eastabuchie
Union Grove			Greens Creek	Good Hope
Jackson County			Hattiesburg—	
Escatawpa	Ft. Bayou		Immanuel	Macedonia
Fountainbleau	Iowana		McLaurin	Military
Latimer	Moss Point East		Pearce's Creek	Providence
Ocean Springs	Red Creek Union		Red Hill	Camp Tatum
Vanceave			Zion Hill	
Jasper County			Lee County	
Antioch	Bethel		Auburn	Limestone
Decedar	Dushan		Birmingham	Belden
Eden			(Continued on Page 15)	

In Memoriam

MRS. T. J. WILKINS

Since God, in His infinite wisdom, saw that Mrs. T. J. Wilkins had finished the work He had given her to do on earth, and called her to be with Him in heaven, and since her going was so unexpected and such a great shock to her friends and relatives, we, the members of the Emma Bell McMorries Missionary Society of the Brooksville Baptist Church, of which she was such a faithful member, in sadness, as we see the vacant chair, extend to her husband and other relatives, our heart-felt sympathy in their great sorrow.

Realizing that our loss is her gain, we humbly bow in submission to God's holy will, and say "It is well."

We wish to say to her husband, sister, brothers, nieces and nephews, we know "they sorrow not-as those who have no hope," and listen to our Master say, "Peace, be still," and then an unspeakable calm will prevail in the soul.

May a copy of these resolutions be given her loved ones, a copy sent The Baptist Record, and a copy placed in the Secretary's records.

(Signed) Emma Bell McMorries Missionary Society.

A TRIBUTE TO MRS. LUCY DENNIS

With crushed spirit, submissive wills, and tear-stained eyes, the Woman's Missionary Union of Ebenezer Baptist Church wish to express, in a measure, their love for, appreciation of, and grateful remembrance of Mrs. Lucy Dennis, who recently answered "Here," to her summons, "Come up higher."

Mrs. Dennis was a charter member of our then "Ladies' Aid Society," and none have been more faithful, more devoted to the Cause than she.

We can still hear her plea that members trust Him for strength to go forward. "To bear all things," "We shall reap if we faint not."

Submissiveness, unselfishness, and faith were three outstanding virtues.

We shall say, She is not dead, but living in our hearts and minds, even though out of sight.

—Baptist W. M. S.,
Mrs. H. E. Redlock
Mrs. T. J. Hatton
Mrs. J. F. Hatton
Committee.

—0—

MRS. ORA McMEEKIN HOLLIS

Mrs. Ora McMeekin Hollis, wife of W. J. Hollis, died at her home, Chalybeate, Miss., November 30th, 1931; having suffered with beautiful patience for seven months. She leaves three influential, Christian sons: Howard D., of Chalybeate, Supt. W. Percy, of Electric Mills Public School; Diaz T., of Blue Mountain Public School; two influential, Christian daughters: Miss Kathleen, Music Teacher, Chalybeate, and Mrs. Lela Hollis Bradley, Memphis. The bereaved husband has been long known as a wonderfully effective singer of the Gospel and a Christian citizen without guile. The departed wife was a student of Blue Mountain

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College during the first annual session and no student excelled her in Christian character or thorough work. She has long been a constant and most interested reader of The Baptist Record.

"Her children rise up and call her blessed, her husband also he praiseth her."

"Give her the fruit of her hands and let her own works praise her in the gates." "She hath done what she could."

Her former pastor,
—W. T. Lowrey.

—o—
MRS. ORLENE OLIPHANT

Mrs. Orlene Oliphant, who had made her home so long in Newton, moved quietly away to heaven October 7, 1931. Her friends regret to lose her; but they are happy that, since she knew that her earthly stay was temporary, she had long expected, when her work was finished here, to make her home permanently in the mansions prepared for the redeemed.

Resolved: That the woman's Missionary Society has lost a useful member, who always had a word of cheer for the discouraged, of appreciation for the laboring, and of comfort for the sorrowing, and who, like Dorcas of old, was active in all good works. She was a true friend; her influence has been far-reaching, and her life full of good works.

As a Missionary Society, we humbly bow to the will of our Master; and when we shall depart to be with Him, we expect to greet her in His presence.

—W.M.S. Committee.

—o—
MRS. W. R. ALLMAN

Our Heavenly Father, whose love and wisdom are unquestioned by the faithful, called to the Heavenly Home our beloved sister, Mrs. W. R. Allman, December 8, 1931.

In her going the Baptist Church of Newton, Sunday school, W.M.S., and entire community suffered great loss.

We knew her to be faithful to the church and its every interest, a true help-mate of her preacher-husband, a tender, loving mother of two splendid boys. To these so sorely bereft we extend heartfelt sympathy, praying God's comforting hand upon them.

The memory of her loving service will linger long in the Missionary Society. Blessed are the dead which die in the Lord—they rest from their labors—their works follow them.

(Signed) —W.M.S. Committee.

—o—

REVEREND J. L. WILSON

Rev. J. L. Wilson, of Central Baptist Church, R.F.D. No. 1, Hatties-

STIFF and SORE?

Rub your muscles and joints vigorously with Tichenor's Antiseptic.

Its soothing oils penetrate and relieve soreness. Kills germs in cuts, wounds and bruises.

Eases pain. Aids healing. Has helped people of Arkansas for more than half a century. Ask nearest dealer.

TICHENOR'S ANTISEPTIC

The Powerful Germicide

SAME FORMULA FOR 67 YEARS

brug, Miss., passed to his reward Friday morning, December 11th. Brother Wilson had reached the age of 81 years. He leaves a wife and son and daughter to mourn their loss.

For twenty years Brother Wilson had lived at Rawls Springs, and had been a member of Central Church, and when he retired from the active ministry he was elected teacher of the Men's Bible Class, and taught that Class for ten years. He leaves a host of friends to mourn him, but we bow in humble submission to the Master's will, knowing that our loss is heaven's gain, and that we shall some day meet again.

—D. A. Hogan.

(Continued from Page 14)

Sunny Hill Camp Creek
Macedonia Guntown
Pleasant Hill New Macedonia
Uclatubba Pontocola
Verona Zion Hill
Mooresville

Leflore

Antioch Center Grove
Center Ridge Coyett
Elam New Bethel
Liberty Pleasant Grove
Pleasant Hill Hurricane
Rolling Creek Falling Creek

Lincoln County

Arlington Bethel
Big Springs Fair River
Gum Grove Little Bahala
Mission Hill Mt. Pleasant
Mt. Zion New Site
Pleasant Grove Pleasant Hill
Shady Grove Topisaw
Union

Madison County

Farmhaven Good Hope
Lone Pine Lula

Marion County

Antioch Cedar Grove
Clear Creek Holly Springs
Hurricane Creek Kokomo
New Hope Oloh
Pinckney Shiloh
White Bluff Greenville
Spring Cottage

Marshall County

Clear Creek Coldwater
Cornersville Holly Springs
Mt. Moriah New Harmony
Philadelphia Salem
Spring Hill Temperance Hill

Mississippi Ass'n.

Dry Fork Union Ebenezer
Glading Pioneer

Monroe County

Becker Bethel
Bigbee Center Hill
Harmony Prairie
Splunge Bethlehem

Montgomery County

Bethlehem Bethsaida
Eskridge Hays Creek
Hebron Mulberry
Milligan Springs Poplar Creek
Poplar Springs Pine Forest
Pine Bluff Prospect
Shiloh Stewart
Unity Union

Mt. Pisgah Ass'n.

Rock Hill Sardis

Neshoba County

Bethsaida Bluff Springs
Coldwater County Line
Deemer Ebenezer
Linwood McDonald
New Blackjack Pleasant Dale
Providence Spring Creek
Stallo West Philadelphia

New Choctaw Ass'n.

Bethany Bokohoma
Calvary Hope
Hopewell Macedonia
Mt. Zion

Newton County

Bethel Center Ridge
Chunky Good Hope
Mt. Vernon Oakland
Rock Branch Union

Noxubee County

Little Bethel

Oktibbeha County

Center Grove Double Springs
Long Branch Maben
New Hope Pleasant Ridge
Salem Self Creek
Wake Forest Morgan Chapel

Panola County

Liberty Hill Longtown
McIvor Pilgrims Rest

Shady Grove Tacowa

White Oak Grove

Pearl River

Bethel Derby
Good Year Harmony
Henley Field Juniper Grove
Liberty New Palestine

Oak Hill Olive

Poplarville Rowlands

Steep Hollow Spring Hill

Sycamour Union

West Union White Sand

Perry County

Arlington Brewer
Buck Creek Calvary
Good Hope Oak Grove
Runnelstown Seminary

Union

Pike County

Balachitto Bogue Chitto
Thompson Union

Pontotoc County

Algoma Carey Springs
Duncan Creek Endville
Center Hill Emmanuel
Furrs Hopewell
Hebron Locust Hill
Liberty New Hope
New Prospect Oak Hill
Pleasant Grove Pine Grove
Randolph Friendship
Spring Hill Shady Grove
Tocophera Troy
Wallfield Woodland
Zion

Prentiss County

Caver E. Prentiss
Gaston Mt. Olive
Mt. Zion Oak Hill
Osborne Creek Pleasant Grove
Thrasher

Rankin County

Briar Hill Cato
County Line Dry Creek
Fannin Galilee
Liberty Mizpah
Mt. Pisgah Oakdale

Pearl City

Rehoboth Union
Rock Hill Riverside Ass'n.

Birdie

Darling New Hope

Rich Sunflower

Tunica Walnut

Wildwood

Scott County

Hebron Homewood

Mt. Olivet Oak Grove

Pleasant Ridge Springfield

Steele Union

Simpson County

Antioch Athens
Bethlehem Coat
D'Lo Everett
Goodwater Gum Springs

Harrisville Jupiter

Macedonia New Bethlehem

New Hope Oak Grove

Palestine Pinola

Poplar Springs Shivers

Siloam Strong River

Stonewall Weathersby

Smith County

Beulah Burns

Beaverdam Center Hill

Clear Springs Clear Creek

Concord Fellowship

Good Hope Harmony

High Hill Leaf River

Liberty Mt. Carmel

Mt. Pleasant Mt. Zion

Mineral Springs New Sardis

New Home Oak Grove

Pleasant Hill Rocky Hill

Raleigh Rose Hill

Sardis Salem

Shady Grove Sharon

Sylvan Grove Sylvarena

Ted Union

White Oak Zion

Sunflower Ass'n.

Bethel No. 5 Holly Ridge

Lombardy Moorhead

Nora Smith mem. Wade

Tallahatchie County

Ascalmore Charleston

Corinth Friendship No. 2

Philipp Paul

Scotland Scotland

Tate County

Bethel Evansville

Hopewell Hickory Grove

Looxahoma McManna

New Hope Strayhorn

Wyatt

(Concluded on Page 9)



Season's Greetings

May we take this opportunity of thanking you for your patronage in the year 1931, and ask for continuation during the New Year 1932? May peace, joy and happiness reign in your hearts this Holiday Season.

BAPTIST BOOK STORE

W. G. Mize, Manager

502 E. Capitol St.

Jackson, Miss.

Baptist Student Union

President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

HILLMAN Y.W.A.

—o—

On the thirteenth of December the Hillman Y.W.A. presented a very effective program which brought this week of prayer to a climax. (We observed the Week of Prayer one week later in our Y.W.A. because we had our mission study course the preceding week). The program was given in the form of a pageant. The theme being missions, great stress was put on the Lottie Moon Christmas Offering.

During the week of our Study Course, we were very fortunate in having with us Miss Frances Landrum. Each of her lectures was as usual, very inspirational. Those who attended the Study course will never be the same for having heard her, and for having come in contact with so wonderful a personality. The Study Course closed on Friday night. We were happy to have the Mississippi College B.S.U. Council and the local Y.W.A. girls attend the Study Course with us. On the last night of the Study Course we enjoyed a delightful social hour, the main feature being an address by Miss Landrum on "My Ideal Sweetheart." It was indeed interesting and helpful. We are looking forward to another visit from Miss Landrum.

The Hillman girls could not let a Christmas pass without entertaining their little friends, the ministerial students' children. On Monday night, the fourteenth, thirty happy youngsters with their parents gathered in the auditorium of Hillman for a social hour. Yes, Santa Claus was there. Every child was delighted to see him, and after receiving gifts they very reluctantly consented for him to leave, when he promised to return next week. I'm sure that each Hillman girl enjoyed the hour as much as the most delighted youngster. Our Y.W.A. will meet the last time this year on Thursday

night, when they will have their annual caroling.

We wish you a merry Christmas and a Happy New Year.

LaVada Phillips, Rptr.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES

BLUE MOUNTAIN, MISS.

COLDWATER

—o—

"Blow it east,
Or blow it west,
The wind that blows,
That wind is best."

So say the Rev. and Mrs. B. F. Whitten, retired Baptist minister and his charming wife, who have served pastorates from Memphis to the Gulf Coast for more than thirty years.

Last year on retiring from the active pastorate, Rev. Whitten bought a home and an acre of ground in Coldwater. He set himself at once to the task of making some substantial improvements. In less than twelve months' time, he and his wife have made an old home look like new. Garages have been built; fences have been made new; poultry houses have been erected, and out-houses repaired. Besides the acre plot of ground has been set to fruit-producing trees as follows: 31 apple, peach, and cherry trees; 10 fig trees; 98 blackberries; 100 strawberries; 50 raspberries; 3 grapes; 5 damson plum; 1 pecan; with all this Mrs. Whitten has set 62 varieties of shrubbery around the home. They have 36 White Rock hens running on the rye patch, ready to lay; they have canned and preserved 31 gallons blackberries; 25 gallons muscadines; 3 bushels of pears; made 120 glasses of jelly. The pantry is full of other products, such as potatoes, kraut, butterbeans, jams, etc.

Other than keeping her own house,

Mrs. Whitten has on hand 8 wool comforts made by her own hands, and wool to make two more. The word HARD-TIMES is not mentioned in this home. While Rev. and Mrs. Whitten may be old from the standpoint of years, they are quite young and thrifty from the standpoint of activity resourcefulness.—Daily Clarion-Ledger.

BR

BACK IN MOORHEAD

—o—

Suffered a break-down last July which has cost me almost my life as well as a lot of time. While out of my pulpit I visited Stafford Springs and the Baptist Memorial Hospital in Memphis.

Spent seven weeks in the hospital and had two surgical operations. Dr. Sanders is fine. Knows his business and is doing a great deal for those who are under his care.

After staying in bed for two weeks last July, my physician ordered me to Stafford Springs, where I spent two weeks. I came home and stayed until the 23rd of September, after that I went to the hospital in Memphis. Have just gotten home from the hospital.

While very low in the hospital, I received more letters and telegrams than ever before. Want to thank my many friends for their remembrances of me and mine—and promise that I will do my dead level best to prove myself worthy. Mrs. Walker and our daughter, Bernice, very greatly appreciate the many kindnesses shown us while there. I am back home again; and, the Lord willing, just as soon as I possibly can, will do my best as pastor here. Don't forget to remember us in your daily talks with our Father.

Yours very truly,

—A. A. Walker.

BR

Evangelist Wm. S. Dixon has just had the unique experience of returning from his third trip into the State of Kansas for revival meetings. And during that time did the preaching and singing in four revival meetings with Baptist churches in that State (with three of those pastors being old Texas friends of his). The great blessing of the Lord was upon him in these meetings with many saved and baptized. Mr. Dixon gets his mail at Dallas, Texas, care of Robert H. Coleman.

SPARTA, MICHIGAN

—o—
We have just closed a wonderful meeting in the First Baptist Church of Sparta, Michigan, of which I am pastor. Five Baptist churches in the vicinity of Sparta cooperated, thus making it distinctively a Baptist meeting. The spacious auditorium of our church was filled to over-flowing most every evening. Over one hundred and fifty people took a stand for Christ, of which number, approximately fifty will join the First Church.

Our evangelist was Harry McCormick Lintz, former pastor of the First Baptist Church of Greenville, Tennessee. His program was sane and Baptist throughout.

—Henry E. Burke, Pastor.

BR

"Help your wife," says a famous domestic expert; "when she mops up the floor, mop up the floor with her."

—BR—
"No, Willie, dear," said mamma, "no more cakes tonight. Don't you know you cannot sleep on a full stomach?"

"Well," replied Willie, "I can sleep on my back."—Baptist Courier.

BR

Young Wife: "Oh, Tom, it's just about a year since our honeymoon, when we spent that glorious day on the sands. I wonder how we'll spend the first anniversary?"

Tom (gloomily): "On the rocks."

BR

Young Zoologist (who has been asked to radiocast): "And all the time, darling, though millions may be listening in, I shall be thinking of you alone."

Darling: "And what's your lecture about, old thing?"

Young Zoologist: "Freaks of nature."

BR

His terms.—One day when the question of devoting a definite portion of one's possession to the purposes of God's Kingdom was under discussion, a sanctimonious old Pharisee who frequently advertised his complete consecration, said:

"I have long since got beyond that point; all that I have is consecrated to the Lord."

"Well," said another, "if I were the Lord, and you were to say that to me, I would say, 'Fifty per cent off for cash'."—Christian Union Herald.

SAVE OUR SCHOOL

JANUARY—"SAVE B. B. I. MONTH"

The Executive Committee of the Southern Baptist Convention makes the following appeal:

"The Baptist Bible Institute has maturing obligations February 1, 1932, of \$122,336.50. Of this amount \$48,436.50 represents interest and bond maturities that must be paid.

"In view of these maturing obligations of the Baptist Bible Institute, and in line with the action of the Southern Baptist Convention at its last session, the Executive Committee looks with favor upon the proposed campaign in January for \$48,436.50, as an absolute necessity to avoid default. We further recommend that a statement to this effect be prepared and delivered to Doctor Hamilton to be used at his discretion and also to be sent out from this office to the denominational press."

TAKE AN OFFERING IN JANUARY—OBSERVE "DELIVERANCE DAY"—HELP SAVE THIS WORTHY INSTITUTION. LITERATURE AND GIFT ENVELOPES SENT ON REQUEST.

BAPTIST BIBLE INSTITUTE
W. W. Hamilton, President

New Orleans, Louisiana

24, 1931

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